

SINGER

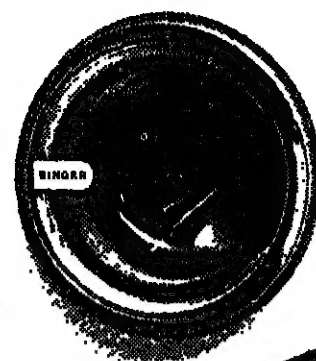
All the latest and best Singer models are now available (tax free) for new immigrants in Israel.

And that means now.

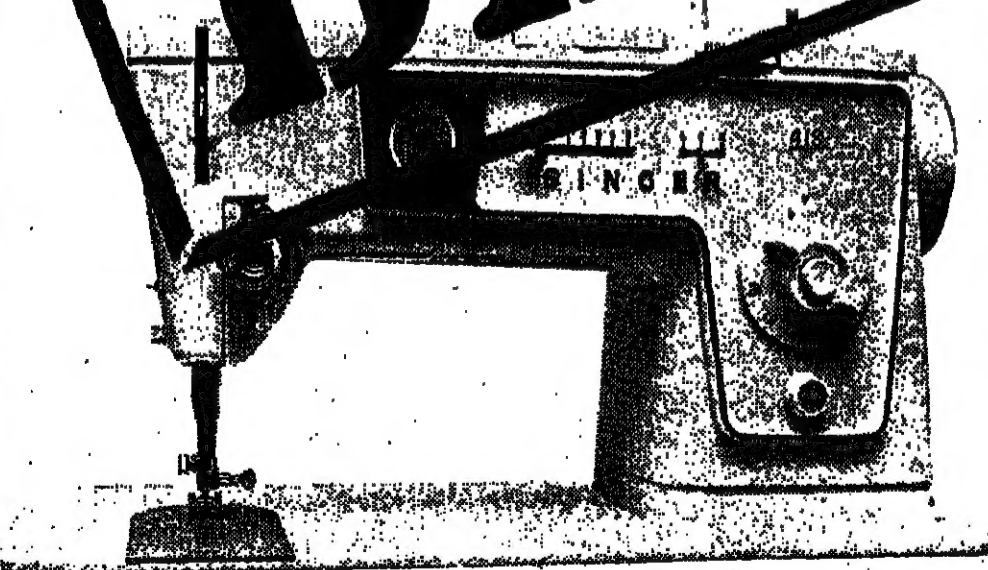
We have innovated an express delivery service to satisfy the constant demand for Singer products.

So you can have one of those famous sewing machines quietly purring out beautiful fashion work for you, now, and quietly saving you a small fortune on clothes. Now.

And you can have one of our superb new washing machines, the most modern on the market. Now.



EXPRESS DELIVERY



SINGER sewing machines came first in the
1973 Popularity Poll.

When you get a Singer model, you also get full on-the-spot instructions and a complete check-up of the model while you watch, to make sure everything is OK.

Singer certificates of guarantee are valid only if goods have been ordered through a local authorized Singer dealer.

There is a large line of models to choose from, at prices to suit every pocket.

You would like to know more? So, come along to our showrooms, or visit an authorized Singer dealer.

(We will be glad to give you a list of addresses) and do it the way we do our deliveries.

Right now.

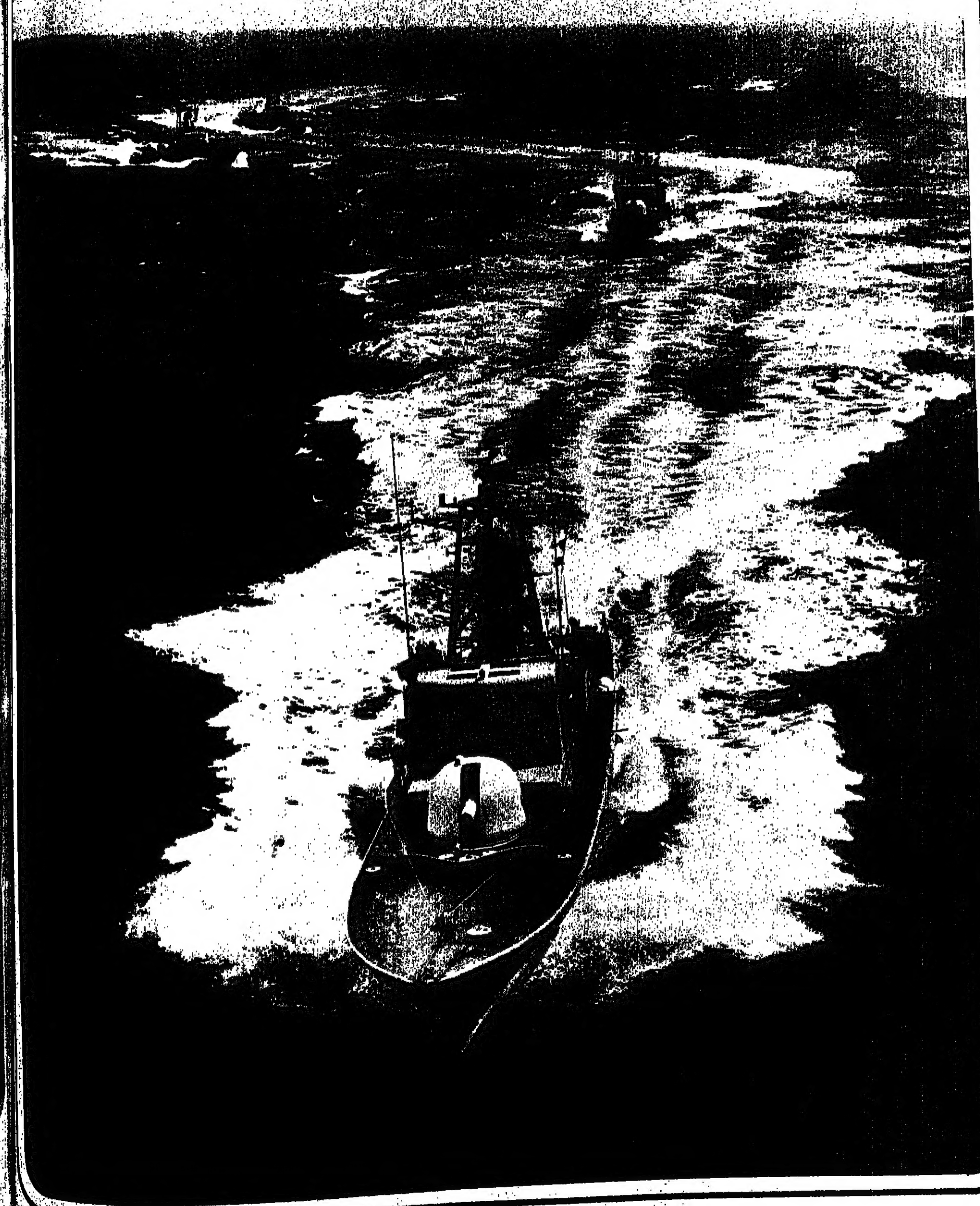
Singer Showrooms:

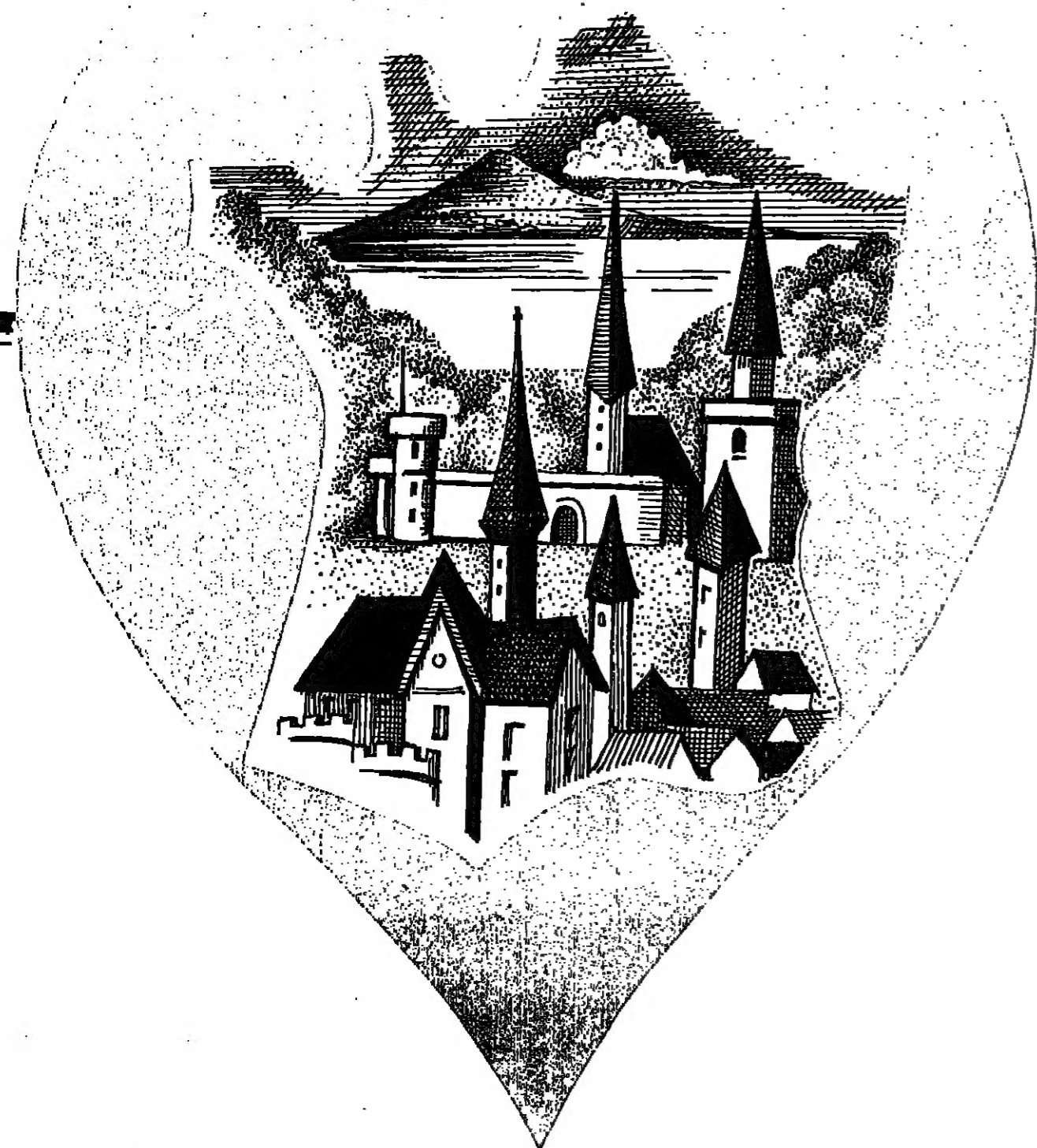
14 Reh. Carlebach, Tel Aviv • 53 Sd. Hameginim, Haifa

THE JERUSALEM
POST
MAGAZINE

Friday, June 15, 1973

I.D.F. Missile Boat Flotilla

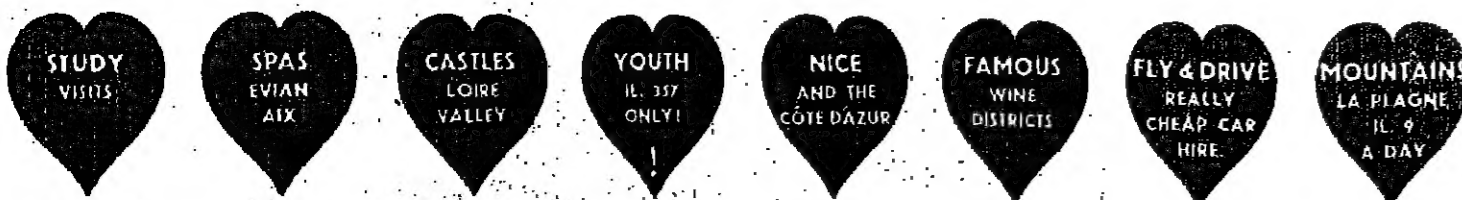




France is like love better the second time...

...because on your second visit to France, you will be able to see and feel all that you have missed on your first.

If you have already seen Paris the charming, the bubbling, Paris with the million lights, Paris the cultured and beautiful, you owe it to yourself to see other aspects of the beauty of France. For France is beautiful in many ways, the aristocratic beauty of her wonderful chateaux, the quiet beauty of her green villages, the quiet limpid beauty of her lakes and mountains, and, perhaps the most significant, the beauty of people who like to keep their distance from the noisy cities.



Ask your Travel Agent for the
Booklet "FRANCE IS LIKE LOVE"

AIR FRANCE

THE JERUSALEM POST MAGAZINE

In this issue

Brandt, the New German, Lea Ben Dor

Underwater Saboteurs, Hirsch Goodman

When Gary Patachnik Went to the Parade, Helga Dudman

Sparta, bagels, paranola, I.A.S. Acker

Recycling Payer, Macabee Dean

Book Reviews

Aero — Building on the Past, Ya'acov Ardon

Family Pages

Orson Welles and the "Nill", Jack Leon

Page

5

6

8

10

14

16

20

28

29

Million Butterflies..., Ephraim Kishon

Art News

Theatre

Music/Tora and Flora

Radio and TV Reviews

Crosswords, Bridge, Chess

Photo credits:

Koren (14); UPI (8); Camera Press (17); Braun (18); AP (8); Rubinger (20/21); Keren Or (20/21); Fuchs (24); Goldberg (24); Ben Gad (26); Weiner (27); Hadar (35).

Page

29

30

32

33

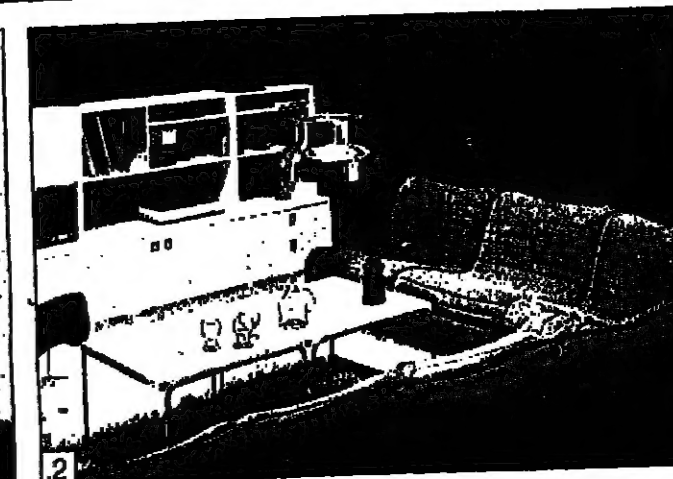
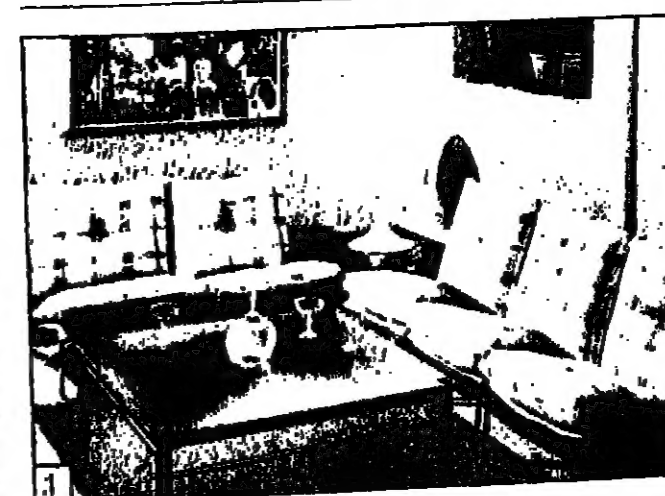
34

35

See picture: Israel's missile-boats
as a wide wake as they manoeuvre
at full speed. (Rubinger)

for the young and young-in heart

modulars from IL 295*



Sparkle up your home
with furnishing
fashions newest trend.
Modulars are fresh
looking, wonderfully
adaptable to both
small and large rooms,
and so reasonably
priced. Danish has over
20 different exciting
models to choose
from. Which of
the illustrated sets is
your favorite?

- 1) Each easy chair
IL. 435.-
- 2) Each easy chair
IL. 682.-
- 3) Each easy chair
IL. 590.-
Foot stool IL. 440.-
Table IL. 251.-
- 4) Each easy chair
IL. 475.-
Table IL. 245.-

Highest discounts to olim

* NOT ILLUSTRATED... MUST BE SEEN! VERY
SPECIAL PRICED EASY CHAIRS IN CORDOY OR
JEANS FABRIC - IL. 295, MATCHING
CORNER TABLE IL. 162, COFFEE TABLE IL. 228.

Tel Aviv: 26 Rehov Trumpeldor
Haifa: 53 Rehov Horev, Ahuza
Ramat-Gan: 104 Derech Jabotinsky
Jerusalem: 3 Rehov Hasoreg, opp. Bank Israel.
Beer-Sheva: Passage Unico

danish interiors

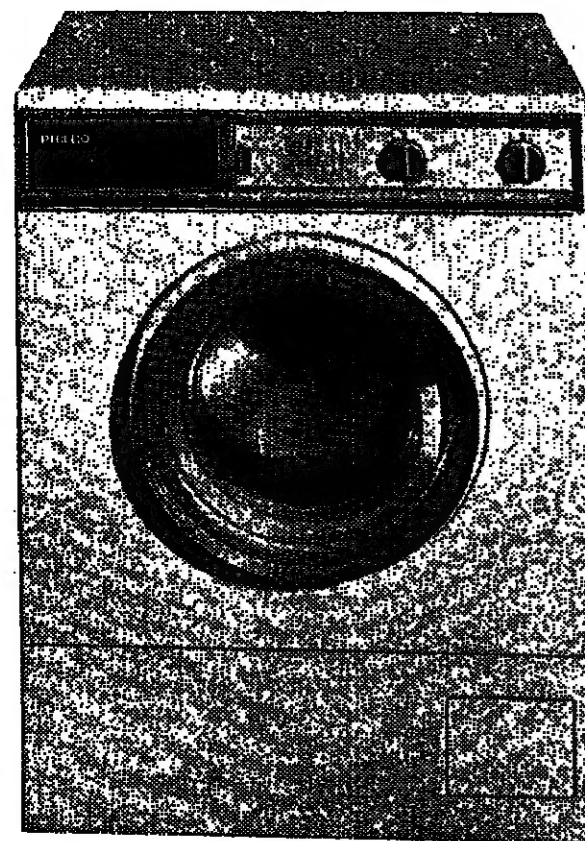
Come in to your
nearest Danish branch
to see the modulars
as well as the entire
famous Danish Interiors
collection of modern
and classic furniture
for every room of the
home. Feel free
to just browse or discuss
your decorating
problems with our
experienced decorator
trained sales staff.

GOOD NEWS FROM

PHILCO

W 20/30

W 40



Featuring:

- Scratch proof, "non yellowing" titanium enameled - steel cabinet.
- Smooth, silent operation due to the superior suspension and balance of both tub and drum.
- Super size drum, made of high quality stainless steel, max. capacity - 5 kgs.
- Extra large loading door, fitted with a safety locking device.
- 8 basic programmes for all modern fabrics including delicate artificial fibres. A Bio programme is also included.

Recommended prices: w 20/30 - IL. 2,500 w 40 - IL. 2,850

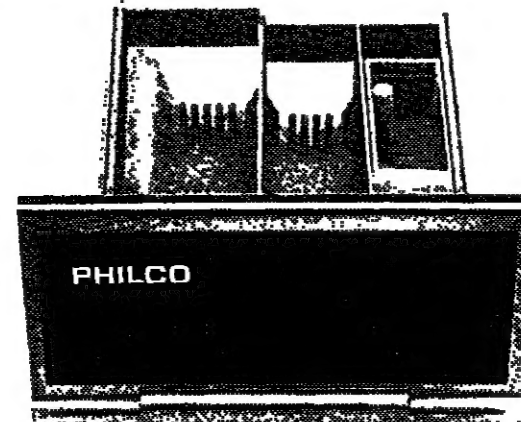
Prices for new immigrants: w 20/30 - IL. 1,050 + 150 w 40 - IL. 1,134 + 150 Payment in IL: Discount Bank central, Ryplet - Philco acc. 884960; Bank Leumi central, Ryplet - Philco acc. 211890/06; Bank Hapoalim, Bat-Yam, Ryplet - Philco, Migdal Nahum branch acc. 292744.

PHILCO

WORLD WIDE QUALITY PRODUCTS

Philco's new washing machines are here - w 20/30 and w 40. These new models feature a soap dispenser placed in the machine's front panel.

This latest improvement provides you with a clear working top, and joins a long list of innovations unique to Philco - the no. 1 washing machine.



CHANCELLOR BRANDT never felt a foot wrong in Israel. He is deeply, interested, philosophical, intelligent, courteous, unpretentious, diplomatic and sensitive to the effect he has on the people he is addressing - even the effect is deliberate. He is by no means shunning the Hebrew Glossoar or the La Collège at Beit Berl but interested for all one knows he might have been a little envious to a non-totalitarian socialism so early in action.

Mr. Brandt is widely named as the leading statesman of Europe though there were serious competition for him in the Americas and his days were no brief courtesy visit, an occasion for a good deal of searching. It was without the most interesting political visit in years, and may also have been important Prime Minister Meir surprisingly agreed to go on a visit, so she must have been pressed.

There were no incidents. After days of security precautions almost locked out the press, German Chancellor was near the top of the list of those not in a helicopter but was just an accident.

IT WAS all so good, then it does look doubtful in retrospect?

PROPOSE to share out the about equally. First to Mr. Brandt, who was a guest after his own ideas that he is a bit blind to situations that spoil formula. Then to ourselves, a familiar Israeli never much concerned with the interests of world nations whose existence was so secure compared to ours.

We are brought with memories, with hopes. But our conscience is clear for we are convinced that tensions will have to be contained with, relations improved, and suitable forms of co-operation found, in order to achieve a European system.

On another occasion, he also spoke of the need for common sense. But there was more than good sense here, there was a deep and courageous honesty, a desire "to break the chain of injustice," as he called it, to end an intolerable situation. Mr. Brandt's emphasis on a United Europe in the future should surely also be seen in this light: a truly united Europe the Oder-Neisse Line that he accepted will be a dim paragraph in history books, not a cause for eternal revanchism. There is little prospect of a united Middle East.

At his press conference in Jerusalem Mr. Brandt was asked whether West Germany's border concessions made to Eastern Europe as the ultimate outcome of defeat in war did not provide a parallel for the Arab states. He replied firmly in the negative. Of course he might not wish to offer such advice, unasked and in public, while he is in Jerusalem. Or he might not easily identify Germany and himself with the Arab states and their leaders. As a small hint to Mr. Brandt, we may suggest that he is more

same occasion that Libya had recognized East Germany, apparently in the belief that this was still taboo in West Germany, as it indeed was until Mr. Brandt abolished the Hallstein doctrine. In September Libya and Egypt will merge, and Gaddafi will hold the purse strings of the new union. What does "speaking in the same tone" to Cairo and Jerusalem actually mean? It should be that, on principle, Germany is equally sympathetic to the aspirations of the Arab states and of Israel. That might be possible with respect to Jordan, if we assume that King Hussein is as genuinely anxious for peace as we are, and there is simply a question of borders to settle. Gaddafi is a blackmailer. If you want to speak to him you must not speak to Israel at all.

"IT IS CRASS opportunism to want to solve problems by letting them lie," said Mr. Brandt in a speech on receiving an honorary doctorate from the New School of Social Research in New York in 1965. He was speaking about the "self-image" of the Germans and observing that in the life of nations only too often the easier, more comfortable paths are trodden, though they may not be the right ones. He noted that 12 million people, or more than 20 per cent of the West German population, were refugees of one kind or another from the East. They were absorbed by Germany, although even Mr. Brandt was at that time still speaking of re-unification.

Five years later, in 1970, he signed the German-Soviet treaty, despite sharp opposition by Conservative and right-wing groups in West Germany. He paved the way, as it seemed to them, to the perpetuation of the split between the two Germans, the yielding of territory to Poland. If one reads Mr. Brandt's speeches there is much that seems almost agonizingly to the point. In Warsaw in 1970, after signing the treaty there, he said:

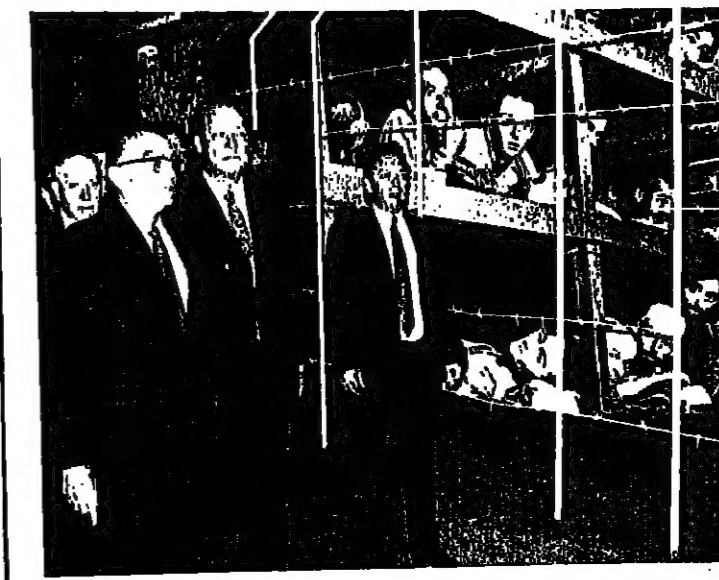
We are brought with memories, with hopes. But our conscience is clear for we are convinced that tensions will have to be contained with, relations improved, and suitable forms of co-operation found, in order to achieve a European system.

On another occasion, he also spoke of the need for common sense. But there was more than good sense here, there was a deep and courageous honesty, a desire "to break the chain of injustice," as he called it, to end an intolerable situation. Mr. Brandt's emphasis on a United Europe in the future should surely also be seen in this light: a truly united Europe the Oder-Neisse Line that he accepted will be a dim paragraph in history books, not a cause for eternal revanchism. There is little prospect of a united Middle East.

At his press conference in Jerusalem Mr. Brandt was asked whether West Germany's border concessions made to Eastern Europe as the ultimate outcome of defeat in war did not provide a parallel for the Arab states. He replied firmly in the negative. Of course he might not wish to offer such advice, unasked and in public, while he is in Jerusalem. Or he might not easily identify Germany and himself with the Arab states and their leaders. As a small hint to Mr. Brandt, we may suggest that he is more

BRANDT: The New German

Lea Ben Dor



Chancellor Willy Brandt, visiting Yad Vashem. Left: Gideon Hausner, M.K.

inclined to identify with us - next crisis by the European all at least we did both fight Nazi lobbies and arms salesmen. In the Germany, while the Mufi, today brief days of 1967 when Israel an honoured guest in Cairo, was peared gravely threatened, no goose-stepping up and down with outsider was in fact more helpful than Dr. Pauls, the German ambassador. That could change.

It is easy enough under these circumstances to forget or disregard the fact that the physical security of West Germany was not threatened by the East, and that even in divided Berlin the population on the other side of the wall was not hostile and that the Eastern bullets were reserved for East German citizens who tried to cross to the West. When World War II ended the East did not go on trying to destroy West Germany physically as Egypt and Jordan tried to destroy Israel from 1948 until 1956. After 1956 much of the Syrian border until it was silenced in 1967. The Brandt Ostpolitik was fraught with political dangers, particularly at home, but there was no danger to West Germany's security.



THERE WAS much talk during the Chancellor's visit of the "special relationship" between Germany and Israel. Mr. Brandt gave an indication of his own view when he said that after the crimes of the Nazi period, the honest German could allow the survival and existence of the Jewish people and of Israel to be called in question of the relationship "special" nature of the relationship has mainly in the past, however, and the time has come for normal relations of a special kind. This is a nebulous phrase, and it may mean that the left shaping of relations is to be left to the anxious tight-rope walkers who congregate as naturally in the German Foreign Ministry as in smaller departments elsewhere. Mr. Brandt's promise of German concern for Israel survival may in that case be swept aside in the

to absorb the displaced Jewish survivors of Europe after 1948, and this was accepted as a demonstration of a change of heart, but there is no genuinely mutual relationship with Germany. If we forgot and they remembered, some degree of normalcy might be reached. But in reality it is we who shall remember and they who will forget. If the relationship is "special," then only in a negative sense.

THAT DOES not mean that the future outlook as regards Germany is necessarily bleak. Brandt fled Hitler Germany, struggled and fought against the Hitler regime from Norway, but after the war chose to continue the struggle from inside Germany. The decisions involved cannot have been easy, and few Germans took them. This makes him today a man whose mind and character were shaped and tempered by nothing less than the terrible drama of the Germany of yesterday. He labours because of Hitler, not despite Hitler. Thus it is that he was not afraid of the likely wave of German criticism, and knelt at the Warsaw memorial. Thus it was that he was willing to forgo his right to speak in his own language on his arrival in Israel and adroitly kept his German for a recitation of a psalm at the Yad Vashem ceremony: not the most determined anti-German can object to a psalm carefully learnt and gravely intoned, even in German.



Mr. Brandt is an uncommon statesman, thorough and philosophical in the best German tradition. He paid us the compliment to all appearances, of feeling at home here. If anybody clung to the illusion that we would be able to count for ever on advantages that might be derived from a collective feeling of guilt in Germany, the Chancellor disabused us of the idea. But the change did not come about as a result of the visit. He told us to have confidence in a new, voluntary relationship freed of guilt, guided only by a more than average awareness that the Jews have a right to live. He has left us very little choice.

Not a few people believe that Israel was better off with an ex-Nazi, or at least Nazi-tainted, leadership in Germany that would for ever be anxious to clear itself of this stain. In the long run, surely, it is better to have a Germany that has learnt wisdom from the past and has become a power for peace and rationality in the relations between nations and could counteract the shortsightedness of other European nations today; a Germany that could cure us of the hate and horror that have remained from Hitler's time to poison our minds. But of course one Brandt does not make a summer of contentment, any more than does a single swallow.

"PEACE: Writings and Speeches of the Nobel Peace Prize winner for 1971, Netze Gesellschaft Ltd., Bonn. An English version is distributed by the German Embassy in Tel Aviv."

UNDERWATER SABOTEURS

Hirsh Goodman



ISRAEL'S NAVAL commando units have long been something of a legend, enveloped in a cloud of secrecy. One only knew that the training was rigorous, the drop-out level high and the combat achievements of the unit spectacular.

The existence of a second frogman unit has been known for some years but it was not until the middle of this week that its task was divulged as underwater sabotage. It had always been thought that this second unit consisted of "quality" dropouts from the first, whose diving skills were being used to supply underwater services to the navy, and whose role in the force was purely defensive. Seldom has there been a more incorrect and unjust impression of the role of any unit of the I.D.F. It is true that when the second unit was formed 11 years ago, it consisted of ten men who had left the first unit and who were charged with underwater services such as the checking of ships' hulls and various underwater repair jobs. Today it comprises many more men — all volunteers who have "survived" well over a year of the most difficult training in the armed forces, and who have taken part in the majority of actions against the enemy to have included naval commandos since the Six Day War — including the recent raid into Lebanon.

Directly after the war the unit was charged with ferrying infantrymen to the eastern bank of the Jordan to lay ambushes aimed at preventing terrorist infiltration. The unit developed a series of techniques which ensured that the men crossed the river both safely and quietly.

AS TERRORIST activity from Jordan intensified and as more and more points over the river had to be crossed each night, so more and more men were sent from the original unit to help out — top-class fighters who raised the overall capability of the old services unit. As a result more and more tasks which previously would have remained in the domain of the naval commandos were handed over. Many of these still remain classified.

Other operations handled by the unit in Jordan included the demolition of the Ghor fresh-water carrier in June 1969. The frogmen — who are experts in marine sabotage — crossed the Yarmuk River into Jordan together with an infantry unit, placed the charges at relevant points along the water-carrier, and ferried the entire force back to Israel once the job was done.

One of the many operations of the unit during the War of Attrition was described in detail to *The Jerusalem Post* by Segen Y. It was late November 1968 and a decision had been made to hit back at the Egyptians stationed along the northern sector of the Suez Canal in retaliation for a series of raids on the Israeli side. The plan evolved was for a combined raid by frogmen and infantry on a large Egyptian position just north of Kantara.

The frogmen arrived in the early afternoon. They were briefed and donned their equipment. For nearly five hours as Air Force planes bombarded the Egyptian position they waited in the blistering sun, wearing hot rubber suits and carrying many kilos of equipment.

Shortly after 7 p.m. the frogmen took to the water for the short swim across the Canal.

Once they reached the opposite bank the men began to organize themselves. Guns, grenades and bazookas were checked, flippers stowed away and final preparations made. The commander of the operation, D., satisfied that all his men were ready, gave the order to attack. Simultaneously the men stormed out of the water, firing their guns and throwing grenades.



The element of surprise, was complete.

"You can imagine the horrified surprise of the Egyptians guarding the beach," said Y. "When quite a few black figures suddenly emerged from the Canal, showering bullets and grenades, I was glad that I was on the attacking side." (This was his first combat mission.)

Once out of the water, the frogmen had to scramble up a 30-metre incline in order to reach the main Egyptian stronghold. The attackers split into several groups — each clearing enemy forces for 200 metres on either side of the landing point. The battle lasted for less than 15 minutes.

After the commander of the task force was satisfied, the frogmen evacuated the wounded and joined up with the regular infantry units in final mop-up operations. Two hours later, the battle over the frogmen transported the infantry back to the Israeli side of the Canal, at the same time protecting the beach from possible counter-attack by Egyptian reinforcements, which could have been brought up from any of a hundred neighbouring points. As usual the frogmen were the first to arrive and the last to leave.

An operation of this nature has very little to do with underwater sabotage. In fact it is precisely the type of attack one would expect from the regular frogman unit, and indeed in the eyes of the public it was they who gained credit for the operation. The existence of the unit was a secret to all but a select few. The raid across the Suez Canal was one of many. Recently similar duties were performed by the

unit in Lebanon, but again it was the naval commandos who received the credit.

Here the unit had the difficult task of transporting the attackers from the missile boats to the shore in rubber dinghies — making sure that the landing was accurate and punctual.

Once the landing was over, the frogmen joined the main party for the attack.

For the past year the unit has been recruiting its own volunteers. Competition for the best men is fierce between the various volunteer units, and the recruitment station on the eve of an attack resembles a market place. Officers corner the somewhat bewildered 17-year-olds and extol the virtues of their particular cause. The volunteers, even before they can be considered, have to possess some outstanding qualities — similar to those essential for candidates for officers' training courses in other branches of the army. High medical and intelligence ratings are essential.

ONCE THE selection process has been completed, the volunteers are taken to the unit's main base, where for several days they are put under almost individual scrutiny. They are divided into small groups, and instructed to ascertain how the men will react under various conditions, which of them possess leadership qualities, and which display an ability to improvise.

The youngsters are placed in "pressure situations" and

(Continued from page 6)
marks for the manner in which they handle themselves and their ideas in their groups. For a day, for several long hours a day, for several long days the process continues. Payments question the volunteers' attitudes, check their medical histories and every effort is made to ensure that those who are not selected will complete the training programme. Only a very small number remain.

The young men undergo the same training as all infantrymen in the I.D.F. They then receive diving instruction, a first-aid course and a signals course. They are introduced to the sea and learn to operate rubber boats. After several weeks a selection process begins. Again only a small part remain.

Those of the huge investment in training each man, the commanders are required to sign for an additional year of service. Throughout their training, the men in addition carry out routine duties. They are responsible for ensuring the safety of the country's ships and search vessels for sabotage (particularly the hulls of all passenger ships from Beirut). They also carry out underwater repairs to vessels and check them for either sabotage or under-water damage. All this is in addition to being regular frogmen for operations in enemy territory both as infantrymen and as divers.

THE COMPETITION between the new unit and the old is keen, but friendly. The men wear different insignia on their uniforms, and the new unit no longer accepts those who have failed to do good with the naval commandos. Explains D., the new commander — "If they are not good enough for them, they are not good enough for us."

He himself was deputy commander of the commandos until he was moved over — "but from now on all officers will be local products, and not imports from the outside," he promised. The man lives under spartan conditions, despite the fact that he is supposed to enjoy the comforts of the permanent force. He lives as many as six per cent in the Air Force. These things are really important," says D. "The food is excellent."

As with most units of this size, secrecy is still paramount. You may hear of an operation or there, but most of their work remains unpublished. The men do not speak about their work. They are stationed at bases along Israel's maritime borders, and it is largely thanks to them that the past two-and-a-half years have not been a single case of sabotage. It is also thanks to them that the recent spectacular landing into Lebanon against terrorist concentrations was so successful, and that the raid was so low. They say they do much.

FRIDAY, JUNE 15, 1973

ATTENTION NEW IMMIGRANTS !

Don't miss this opportunity. The present regulations on tax-free purchases remain in force until the end of the year.

We offer a large selection of
Tax-free goods and cars
from renowned international firms, on easy terms.
Special department for Furniture, Wallpaper and Lamps.
MAKE USE OF THIS UNIQUE OPPORTUNITY.

E. GUTER

65 Sderot Rothschild
Tel. 624629, Tel Aviv.



BLACK ANGUS STEAK HOUSE

Under New Management

Try our Steaks, Southern Fried Chicken, American Style
Jumbo Beef Burgers, English Fish and Chips, etc.

A NEW CONCEPT: THE CUSTOMER COUNTS!!

35 Rehov Sokolov, Ramat Hasharon, Tel. 03-779000

the children of nature

natural yoghurt with delicious chunks of real fruit-Danone

the only yogurt in Israel which contains real, fresh fruit. Strawberries, apricots and blackberries. Danone—a famous product in Europe thanks to its tasty, healthy naturalness. A low-calorie yogurt, full of vitamins with a meagre 1.5% fat content. And another great plus. Danone is always ready to eat—no need to stir first. Danone yogurt is produced and brought to you by Strauss Dairies Nahariya

Danone-brought to you by Strauss

DANONE

THE JERUSALEM POST MAGAZINE

PAGE SEVEN

Gary Tabachnik

After hearing the story of my family, Ehrenburg merely shrugged his shoulders. After a short silence he said, "Maybe your generation will be luckier, and you will be able to write more than I could. Many destinies were tragic—one in particular. I write about this man in my memoirs."

Because I know what joy and what tears this rumbling of tanks on the old Jerusalem roads, after they come through the radio static for thousands of kilometres, caused to my compatriots listening furtively in the Soviet Union.

Helga Dudman

Zinaida, "Acrobatic Champion of the U.S.S.R."



Highly successful professionally, he ran a radio "student men" program, involving unlikely students as phone interviewees about personalities like the prize Chevalier — "the last interview I gave before he died." A special broadcast of his was "The 20th Anniversary of 'Victory against Fascism' — prize — I saw the certificate though the first item he drew of his attacks came to show was his father's heroism — from World War II in which he was killed.

Home in Moscow was a 3-room flat ("but we lived in just 2 rooms — someone else had the third") in a choice Moscow neighborhood. — *continued on page 9.*

and prices, though I see they've but for about a year now it risen since the guidebook." It been systematically jammed, too, strangely enough, was confiscated at their departure. "We used to listen to Kol Yisrael, Radio Free Europe is jammed

FRIDAY, JUNE 16, 1972

He confirmed one notion I have formed about Eastern Europe: that most employees there have little of the "work ethic," initiative, and individual drive on which "we of the West" pride ourselves. (Continued on page 10)

ed ourselves (not that this admira- (continued on p. 5)

100

PAGE NINE

THE NOTICE is printed on cheap paper. It is from another one of those Israeli firms that don't need to please their customers. It is folded to show the name and address, fastened with a staple and delivered post free. Number, rank, last name, first name.

1. You are required to report on the following date at the following place.
2. Purpose: service in the reserves until the following date.
3. You are required to bring with you all the equipment that has been entrusted to you, including boots and identity discs. Molshe brings rather more than he is required to. For instance, a sleeping bag and a pillow-case; thick socks, underwear and a heavy sweater; Aspirin and insect repellent; postcards, a writing pad and stamps; a thick book, a difficult book, a good book — all to be passed on. Molshe is a practised old soldier, and intends to spend his twenty-four days in comfort.

Ull is no less a veteran, but he feels that the less there is to carry the better it will be. All the extras he brings are four enormous sandwiches: he doesn't trust the army to provide anything edible — not on the first day.

At the bottom of the page, after all the numbered orders, there is a warning: Soldier, REMEMBER, it is for your own good to arrive on time.

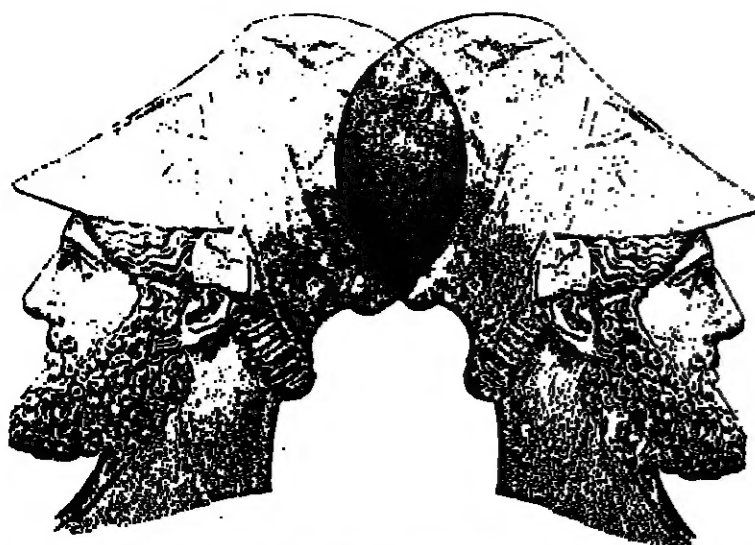
All those who do arrive on time don't find it does them much good, though — to be fair — it doesn't do them much harm either. Early or not, the thing to do at the assembly point is to find a line, get in it, and wait. "What are you waiting here for?" someone asks.

"For the coming of the Messiah!" There is no hesitation before the reply: "Speedily in our days." Some of these remarks have been in use for the last 20 years. "But why this line in particular?" "Oh, this is for the seats in the grandstand."

The army begins with a line and in the middle, when there is nothing worse to do — stands in a line. After the first ten minutes in the first line, civilian life is as far away as science fiction.

Sparta, bagels, paranoia

A.S.I. Acker



It is like being seriously ill; only the hospital is real. And like time in the hospital, time in the army is timeless: two days, ten days, twenty days, all seem endless. There is more to army life than standing in line, but that is how it begins and that is how it ends: find a line, get in it, and wait.

"Here comes Yehuda," Yehuda, just a little bit worried, sweating: it is a hot day, and he was late. Never mind! He didn't miss anything. "Hey, Yehuda, come and join the finest army in the Middle East."

The finest army in the Middle East, and the finest soldiers, well led, smart, enthusiastic and professional. It must be true. Even our "friends" agree on the description.

Just take a look at Yehuda for instance. He is 38, married and the father of two children; a postal clerk, plump, bald; at the moment anxious, but generally enthusiastic about the Acre Rapoel soccer team.

Or Haim, 44, a long time ex-South African: small, thin; a poultry expert. The trousers he has come in must be those he uses for wiping the eggs.

Yankel, 40, is an independent business man. He has two hired mules and a cart: he'll take anything anywhere (or so he promises) for twice the maximum price you are prepared to pay. He has a mouth full of silver teeth. It is a fearsome smile the moonbeams reflect from when he

is on guard. Fortunately he is cunning, gross, quarrelsome, of fence, and doesn't smile often. Ariel is the Sergeant Major. He is 45, getting on a bit, even for a unit that is no longer expected to man the front lines. He is about the size, and exactly the shape of a water butt. Is that why they made him Sergeant Major? Or was he picked for his inability to understand a simple request for urgent and compassionate leave? He is deaf in six languages, Hebrew being only the first of those he can't hear.

The captain is a member of a bus co-operative. His behind is a triumph of biological adaptation to a mechanical environment. Over the years, his seat and the bus seat have grown together like a couple in a loving marriage. Now even when he is standing up, he still seems to be sitting down.

This is the kind of unit a reservist gets posted to after he has passed his first mortgage, at about the time when the hair is definitely receding, and the belly definitely protruding. It is what the army kindly calls a "Senior Soldiers' Force." Eric, gardener and kibbutznik, has a rich Yorkshire accent rolling through his Hebrew vowels. He quotes Wellington's comment on his Peninsular troops: "I don't know about the enemy, gentlemen, but by God! they frighten me."

Of course, middle-aged is not to be confused with old. Forty is really about the prime of life. Everyone looks about the same as they did last time they came on reserve duty, and the time before that. After all, there is not that much difference between 20 and 40, from the point of view of 40, that is.

Until a platoon of trainees goes by. Where has it gone, that careless strength? That grace? That electric vitality? Twenty years on guard — and not only in the army — has, it would seem, worked its change. Somehow, the fact of being somebody's father instead of somebody's son changes the way you throw yourself out of a truck, run up a hill or stand on parade.

Taking the afternoon parade is a lieutenant, a conscript, doing his national service. He is responsible, mature; he would look quite grown-up in fact, if his face didn't betray him. It is 22 summers and no winters old, smooth, the kind that needs shaving at least twice a week or the fuzz comes back. He stands in front of his troops with one hand on his hip, and in the other hand, a bagel — the long straight kind, with a shiny brown crust (the colour of old varnish) white on the inside and tasting of plaster and salt.

At first glance this might be mistaken for a swaggy stick — that is until he puts one end in his mouth and chews off a couple of inches. It is most unlikely that an officer even in the Israeli army could manage to eat his own swaggy stick, if he had one. He swallows to get rid of the crumbs (or the splinters) and addresses his men. "All right now. Pay attention. I want you all to listen carefully to what I am going to say." He looks down the ranks. "Hey, you there, uncle. Uncle, I'm waiting for you to get in line. I've told you once. Can't you understand Hebrew?" "Uncle" is Shlomo. He is trying to stand in line. The trouble is that when he is in line in front he sticks out behind, and vice versa. He is a farmer. There are a lot like him in England. He is very well fed, and looks a bit like a p.g. (pig is spelled p.g.) — but here, of course, that is forbidden by law. He has two daughters. One has just gone into the army. The other is in her last year at high school. Next year all three of them will be in the army together. If he has any luck at all his first grandchildren will have begun pre-military training

at school while he is still serving in civil defence. His wife manages the farm while he's away. Shlomo has something in common with Amos. Amos owns a repair shop. It's too small to stay open when he is not there. So he closes it. The State pays for his time in the army, more or less, what he would be earning, but it doesn't keep his customers. Shlomo and Amos are two solid examples of the militaristic spirit that has seized modern Israel. The one talks about his overdraft, the appalling programmes that come out of his TV, and how many miles he gets to the garrison. The other talks about his cows, green fodder and the water quota.

Ron is only 23. Either he isn't as fit as he looks, or he's in this unit by mistake. "Cows!" he says. Girls, girls are what he's going to miss. Girls are what he wants to talk about. He can't understand why he gets such a cool response. He hasn't yet realized that his girls are everybody else's daughters.

Ron is one of those young people who help confirm the impression that Israel is a modern Sparta. His hair comes down to the middle of his ears, a Spartan length. He plays the piano accordion, a very Spartan instrument. He makes a lot of money playing at weddings and parties. And of what he makes, he doesn't waste any on the income-tax, but spends it all on clothes and girls and having a good time.

This Sparta every one keeps comparing us to, is that the one in upstate New York? Or the one in Illinois? They surely can't mean the one that was in ancient Greece — or was it Rome? That would be as apt as calling Kiryat Shmuna the Athens of the North — no offence intended to either city. Does "The Guardian" — say — really believe that Israel is ruled by two kings? Why is there no Christian mission willing to rescue the deformed babies exposed on the slopes of Mt. Carmel? Isn't it possible that the roots of Israeli intransigence are to be found in ancient fear of the Persian armies of King Xerxes?

As well as his vitamin pills and a year's correspondence, Molshe also takes a pocket radio with him. If one must spend some time every night on guard, what better way than by listening to the Voice of America — in times of interest they will broadcast all through the night. It is not only entertaining, it can also be educational. In the Six Day War it was possible for senior soldiers to sit on the hills of Nafthal and at one and the same time watch the battle for the Golan and listen to the Security Council. It is an illuminating experience to listen to the representatives of great powers — and small ones — discuss a war in progress. How earnest were these good men! How charming the British representative! How patient and sincere! The Russian was firm and not very rude. And as you would expect, the Frenchman was quite witty — ha! ha! After they had all done their best and all they could on any one night, they all shook hands and went to bed. And the battle which hadn't paused for their recommendations went on.

Of course, of course, of course, this is a paranoid view of the world. Just as it is paranoid to imagine that the Arabs wanted to drive all the Jews into the sea. That was rhetoric, flattery of fancy, Arab poetry — they didn't mean all the 2,497,323 Jews living in Israel, not really all. Paranoia. The problem is that just when all these paranoid living Jews were growing up, almost all the non-paranoid Jews — well, six million of them — were shoved into the ovens. That's what makes it so difficult — a pity really.



ONE AIRLINE NOW GIVES YOU A DEMONSTRABLY BETTER SERVICE TO AMERICA.

(Continued from page 9)
bought in Australia — without looking as though she were about to fall on her nose).

From other Russians, I have heard that there are two distinct types of immigrants to Israel — those who come because they want to come here, and those who come because they want to leave Russia (and indeed, there are Jews who manage to get to the United States). Certainly, Gary said, Jews come here for different reasons (and for this question, he was relieved that I had invited Russian-speaking veteran Israelis to translate, because for this concept, he did not consider his English adequate). There were even those of the "dissident" group, without Zionist orientation, who told themselves that they could be more effective in working for a more democratic Russia "from here"; even through the translated phrases, I had the feeling Gary considered this a form of self-deception. "And then, there's this joke going around Moscow: that being Jewish does not involve a religion, or a nationality, but a means of travelling."

He emphasized the obvious point that the Russian immigration is far from monolithic, and includes smugglers and corrupt dealers: there are those who mourn "the Mercedes they drove in Russia — and I know what you must be in order to drive a big car while holding a small job."

He does not consider himself an "activist." "But a person like myself must have roots. I cer-



Gary Tabachnik

tainly had roots in Russia. And if I already take the step to pull them up and leave — then I must come to a country which is my own."

He is deeply suspicious of slogans ("We in Russia know what they can lead to") and already resents being told that he "ought to go to a development town." He wants to do what he wants, and a position which seems to stand in minor contradiction to his fervent willingness to work on road repair required by the independence Day Parade. When we met, he had not yet been in Israel long enough to be aware of the resentment felt by some Israelis towards the "privileges" extended to immigrants; I did not feel the time was ripe for going into this sad story, for which nobody is to blame except our

own policy makers, charging ahead with what were no doubt the best of intentions.

In our rambling conversation, he did not once bring up the criticism so often voiced by some Soviet — immigrants — that not enough is being done to facilitate the exodus of Russian Jews. "But it is likely to grow to an enormous wave," he said, "and is just now beginning to touch the highest and most important levels of Russian intellectual society." He did, however, voice the frequently heard complaint that help in finding jobs is not extended in an adequately individual or effective manner.

On this point it is hard for the Israeli resident to be suitably compassionate: we know all the other problems facing the state, while for the newcomer, his own future is central. In any case, I know a number of Russian-speaking Israelis who volunteer much time and effort in this direction. But I did ask Gary why Russians who arrived here, say, three years ago were not more active in helping their newly arrived brethren; and he agreed that possibly they should do more.

With a few exceptions of these few, I found an answer to a question I had been wondering about since the mass Russian immigration began: No, we do not come from such profoundly different worlds, and it is perfectly possible for people born and trained in a western society to establish immediate contact with people born and trained under Communism.

Airlines have been claiming to be better for so long that experienced travellers have become pretty sceptical.

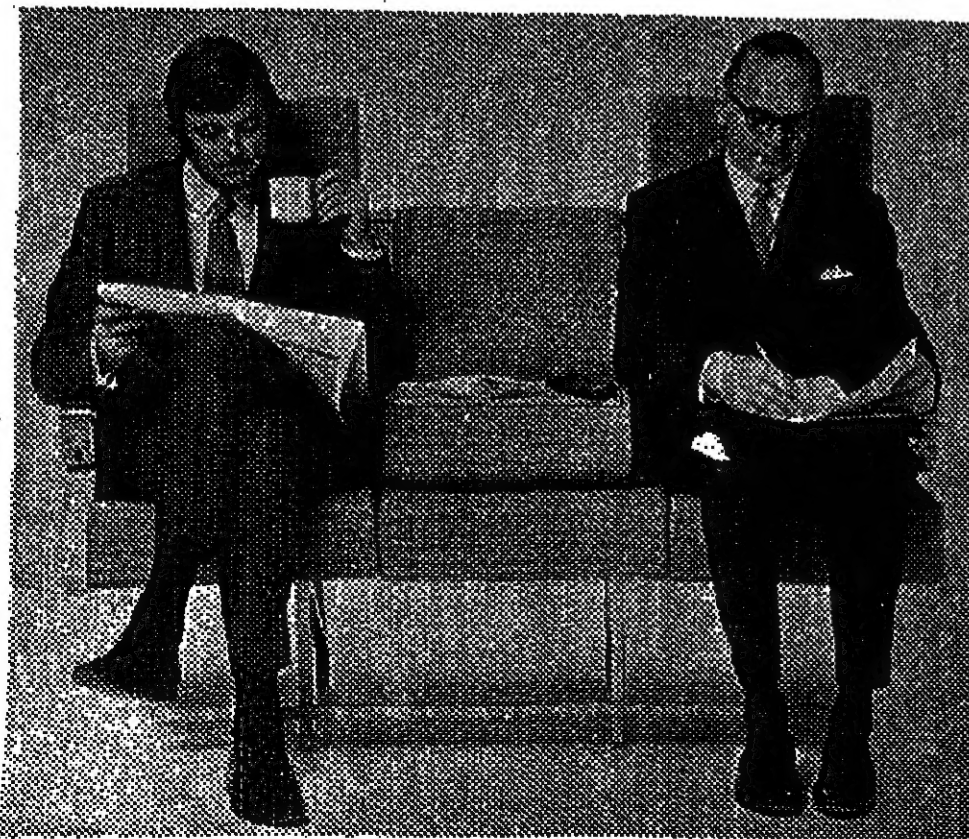
So when TWA introduced Ambassador Service, some people were prepared to think it was just another gimmick.

Soon, however, they found evidence that Ambassador Service makes a genuine difference in the things that matter.

The result was significant switching to TWA.

So much so, that in less than a year TWA moved ahead to become the leading transatlantic airline.

More comfort



To the experienced traveller, the most important factor in flying is comfort.

And comfort is where Ambassador Service makes the biggest difference.

On all 707s, you sit in TWA's special twin seat.

This has a middle which folds down into a side table if nobody's sitting next to you.

And, most important of all, it gives you much more shinroom — vital on long distance flights.

Changing to the twin seat was just the first part of Ambassador Service.

And as the new seats cost us over £5 million, it was a definite sign that we were serious about making Ambassador Service demonstrably better.

On 747s, the seats were already pretty comfortable.

So instead of ripping them out, we made them even more comfortable.

We did this by putting on a special lumbar support device.

This adjusts the curve of the seat to fit the curve of your spine.

On a long flight across the Atlantic, lumbar support has already saved many an experienced traveller's back.



More service

We also made a lot of changes in the service area.

For example, food.

On most airlines, you get no choice of food in Economy.

But on Ambassador Service, you get a choice of three main courses.

Similarly, you get a choice of two films, and of eight tracks of audio.*

In First Class on 747s, we give you two lounges.



And in both First Class and Economy, we have ample non-smoking areas for the growing number of people who like to sit well away from smokers.

A better terminal

TWA is very conscious of the fact that an airline's responsibilities don't end when the plane touches down at New York's Kennedy Airport.

Which is why we're the only airline to have a terminal to itself at Kennedy.

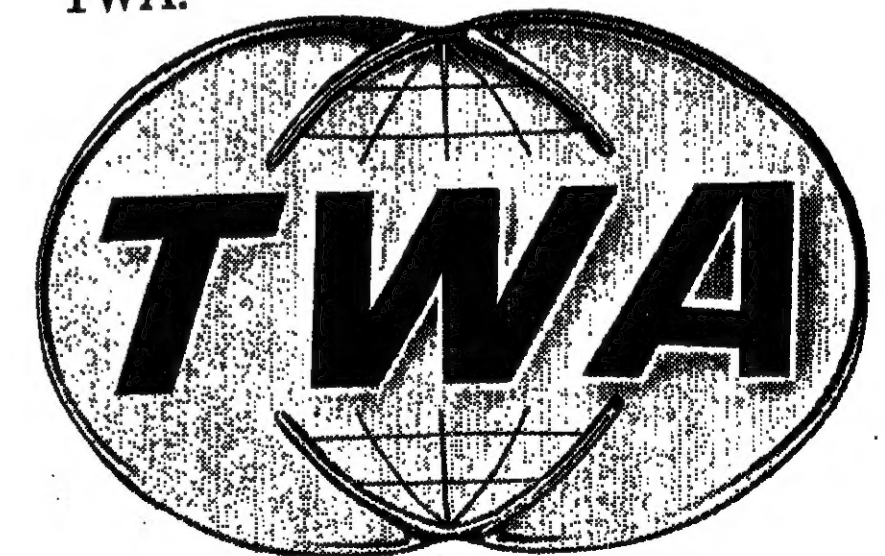
Your bags, protected by containers, come straight through to our own customs section.

And, as the TWA terminal only handles about twenty international flights a day, it usually gives you one of the quickest and most pleasant entries you've ever had to the United States.

All these features add up to a better service.

They make a real difference. And experienced travellers have responded to them in a very real way by switching to TWA.

Perhaps you should try TWA, too. Call your travel agent, or TWA.



**THE MOST
COMFORTABLE FLEET
OF PLANES
IN THE WORLD.**

* IATA requires us to make a nominal charge for in-flight entertainment.

THE AMERICAN-ISRAELI Paper Mills Inc. on the banks of a dirty, stinking stream called Nahal Hadera. And into this open sewer the plant pours three million cubic metres of waste water each year.

Thus when the plant manager, Mr. Yoel Paran, tells you that the Paper Mills is not only "ecology-minded," but doing something about it, you are understandably sceptical.

But he manages to convince you. Not by the facts and figures he rattles off — for facts and figures easily lend themselves to distortion; and not by the obvious sincerity in his voice, for a person can be completely sincere and entirely wrong; but by something else. "Listen," he suddenly cried, "do you hear that? Isn't it lovely?"

The only thing we heard was the sickening gurgle of thick, putrid water. And it wasn't lovely. Neither to look at nor to smell.

"There, in that grove of trees. It's a kingfisher. Can't you hear him singing? Look, there he is. What a beauty!" A beautiful bird with colourful plumage flew away. "I'm a member of the Society for the Protection of Nature."

This I found convincing. I found it even more convincing, when Mr. Issachar Haimovic, Director-General of the Paper Mills, later frankly admitted: "We're doing a lot, but certainly not enough. There is still plenty of room for improvement, and we hope to achieve what we set out to do." Mr. Shmuel Rotem, Manager of the Operations Divisions, seconds him.

THERE ARE two main ecological problems connected with the Paper Mills. The first is the recycling of water; the second is the recycling of paper — that is to say, collecting waste paper and using it again and again to make new paper or cardboard.

Mr. Rotem, who has studied the problem, openly admits that when it comes to recycling paper, Israel lags behind other countries. For example, the percentage of recycled paper in West Germany is 48 per cent; Japan, 37 per cent; England, also 37 per cent; France, 33 per cent; the U.S., 20 per cent.

Israel recycles only 12 per cent of its paper. There are other countries, such as Canada, which recycles much less (only 4 per cent), but then Canada has vast forests which supply it with cheap pulp.

"But even 12 per cent is an improvement. A few years ago we recycled almost nothing," Mr. Rotem says.

Three years ago the Paper Mills set up a waste-paper collecting subsidiary, "Amnir" (Ismir u-Miyun Niyar). There were half a dozen small firms already collecting waste paper, and these began to complain, protesting that Amnir was robbing them of their livelihood.

"But these small firms," Mr. Rotem said, "were not serious collectors — with one exception. They concentrated on gathering paper only where it was plentiful and could be collected cheaply. They did not sort the paper, and the end result was that it could not be recycled into paper, but only into cardboard."

SOME IL2m. was invested in getting "Amnir" into business. The Soldiers' Welfare Committee, in the cities, was mobilized, and this Committee, in turn, mobilized the youth groups. "Although the Soldiers' Welfare Committee itself did nothing but lend us its name, we paid them IL50 a ton for mixed paper and IL70

for better grade sorted paper. But the Committee in Tel Aviv wasn't satisfied with this price — they asked for more money. The Committee in Tel Aviv (but not in Haifa or Jerusalem) issued a tender, and Amnir lost. The end result: the collector who did win was slack in collecting the paper from the collection points, and the end result was that the Soldiers' Welfare Com-

RECYCLING

PAPER

Macabee Dean



small companies recycling waste paper into cardboard. Their total output is 15,000 tons a year. Israel's annual consumption in this field is about 80,000 tons.

"Thus, in 1977, about 25 per cent of the paper in Israel will be recycled by us or by the three small companies. This will put us in the middle range of the countries utilizing waste paper."

But before this is possible, many Israelis will have to be educated to the idea of saving waste paper and turning it into collection. The American public is today so conscious of ecology, Mr. Rotem notes, that even paper napkins bear the stamp: "Recycled and Recyclable paper."

This consciousness must extend to the Israel Government. For example, the telephone directories it prints use a glue which means that the back of the directory must be "chipped off" at considerable cost before the directory can be recycled.

The plant also set up its own "de-inking" system — that is, washing the ink out of the paper being reprocessed — so that the pulp would come out whiter, thus allowing it to be used in making higher-grade types of paper.

CLEANING UP THE STATE of Israel by collecting waste paper on a nationwide scale has started, if only on a small scale, but how about cleaning up Nahal Hadera and recycling water?

"First of all," Mr. Paran explains, "we are only polluting a stream which is already polluted. Even if we were to stop pouring our three million cubic metres of waste water into the stream, it would still be a horror. As a matter of fact, our waste water dilutes the filth which flows from the town of Hadera and the factories between us and Hadera."

He adds: "The water we put into Nahal Hadera is not poisonous. Trees can grow and thrive in it. But it is true that it can't be used for irrigation, since the water is full of waste fibre, and this would block up the sprinkling systems."

The Paper Mills began recycling water several years before it tackled the problem of utilizing waste paper. Each cubic metre of water is used today three times — until it is so dirty that it can no longer be used to wash the pulp. In 1987-88, it took 78 cubic metres of water to produce one ton of paper, this figure dropped to 20 cubic metres in 1971-72.

In 1972-73, it was stabilised at 53 cubic metres a ton, but since we are doing much more "de-inking", it is possible to say that we are still utilizing the water more than last year.

Mr. Paran adds that it is planned to build a huge purification plant within the next few years at a cost of IL7m. Then the water will be clean enough to be used again and again, not only to produce paper, but also to replenish underground water resources and other uses. It will take about IL250,000 a year to maintain this plant.

A cubic metre of "purified water" will cost about 45 agoras to produce.

At present, Mr. Paran says, the company has already invested IL250,000 in a pilot purifying plant, on the premises.

"Look at that thick sludge of water going in there; and look at this water coming out. It's not sparkling, but it's 'pure' enough to drink." And without more ado he dipped a cup into the tank, scooped up a full of grey, unappetizing water, and drank it down. "I prefer beer," I said.

The two things a man likes best



Goldstar is the second



GIVE A MAN

GOLDSTAR

Protestants and Jews

AMERICAN PROTESTANTISM AND A JEWISH STATE by Herzl Fishman. Detroit, Wayne State University Press. 249 pp.

Binyamin Akzin

DR. FISHMAN'S BOOK is both eminently readable and a carefully compounded scholarly document. Copious notes and a good bibliography constitute almost one-fourth of the volume. Scholars will find it a valuable source, but it is of no less interest to the general reader.

The picture offered is one of a deep divergence within the Protestant churches of the U.S. over their attitude to Zionism and, later to its actualization — the State of Israel. Outstanding leaders and groups within American Protestantism took a positive attitude to both phenomena all along, on theological as well as on general humanitarian grounds.

But a far more powerful current in the Protestant establishment adopted a distinctly negative stance. The opposition rested on several foundations: missionary interests; sentimental and political involvement with Arab nationalism; the reluctance to see the Holy Land return to Jewish domination; and other, more mundane considerations.

But what looms most significantly is the disinclination of American liberal Protestantism to regard the Jewish people as worthy of taking place among the nations entitled to independent political existence. Basic to the negative posture is the classic (since the French Enlightenment) view that equality is extended only to the Jew as an individual (and this, too, on conditions), but not to the Jewish people as such.

Reading Dr. Fishman's book reinforces the impression that not only the Arab world still has to learn to reconcile itself to the idea of Jewish statehood, but Western Christianity as well. At times, the attitude described leads its advocates, as the author shows, to play down the Nazi Holocaust and, as in 1967, to look with cold indifference at Arab threats to destroy Israel and exterminate its population.

A reservation should be made regarding the scope of the volume, which covers the 1937-1967 period. It deals with liberal Protestantism, not with the attitudes of American Protestants (liberals and fundamentalists) as a whole. It is concerned primarily with the attitudes of the Protestant clerical establishment, as exemplified by the "Christian Century" (a magazine whose record the author scrutinizes most carefully), the Council of Churches, the pro-Zionist American Christian Palestine Committee, and influential individual clergymen and theologians. A more fitting title might have been "The American Protestant Establishment and a Jewish State."

This does not belittle the significance of the study. After all, the establishment's posture yields sufficient influence on the Protestants and on the political leadership of the U.S. to qualify as a major factor. The Israeli reader may console himself with the thought that where this establishment is divided — even if unequally divided — its followers may be divided, too, though not necessarily in the same proportion.

To balance the picture, two further considerations might be mentioned. First, religious leaders in our day exercise less influence on their followers' attitudes to political and social issues than in the past. Second, it is not unreasonable to assume that among the lay Protestants the percentage of those indifferent, rather than committed to one or the other position, may be considerably larger than among the religious leadership, and relatively indifferent observers are more likely to be influenced by facts than those with strong preconceived notions.

Even so, a massive study of representative public opinion polls and other data, which could furnish another basis for further conclusions, would in no way diminish the value of Dr. Fishman's important contribution to understanding the reaction of an influential segment of the liberal world to the national renaissance movement of the Jewish people.

Professor Akzin, formerly Dean of the Hebrew University Law Faculty and Rector of Haifa University, was political adviser to the American Zionist Emergency Council from 1945 to 1947.



Compassion for Jews of the "Jewish faith" was qualified.

Reinhold Niebuhr on "Justice"

THE OUTSTANDING Protestant spokesman on behalf of Zionism was Reinhold Niebuhr. Unlike other Protestant leaders whose theological bias against a viable Jewish People was subtle but evident, Niebuhr viewed Jewish peoplehood in theological terms as a legitimate component of the Divine plan. While not minimizing the injustices which would be meted out to the Palestinian Arabs as a result of the establishment of a Jewish state, he stressed that the Arabs had a huge hinterland into which they

could be integrated. They were not faced with extinction. On the other hand, a greater injustice would be perpetrated if the Jews were to become extinct as a viable people because they were denied statehood in Palestine.

Niebuhr took issue with "modern liberalism." He held that its "individualist and universalist presuppositions and illusions have prevented it from seeing some rather obvious facts in man's collective life... A collective survival impulse is as legitimate a right as an individual

one. Justice, in history, is concerned with collective as well as with individual rights."

On sympathy for Jews

REFLECTING the views of the policy coordinating body of American Protestantism, the Federal Council of Churches (FCC) offered continual sympathy to the victims of Nazism and condemned anti-Semitism. But during the prewar period it found it necessary to remind its readers that Jewish blood "but of Christian faith" was not the same as the "Jewish faith," a sufficiently worthy category of human beings to warrant unqualified Christian compassion...

Only at its biannual meeting, December, 1942, after Hitler's "solution" policy had become undeniable, did the Federal Council conclude "that something like a policy of deliberate extermination of the Jews in Europe is being carried out," but it had nothing to say about attempting to rescue those who survived. With one official exception, no mention of Palestine as a possible haven of refuge appears anywhere in the "Federal Council Bulletin" before or during the active war period.

On Arab refugees

FROM THE start the "Christian Century" and other pro-American Protestant spokesmen linked the solution of the Arab refugee problem to the restoration of the refugees to their homes and property in Israel. The Protestant weekly was primarily concerned with a political solution not a humanitarian resolution to their plight. Despite its expressed sympathy to the refugees' suffering the paper directed its editorials to radical political alternatives — all at huge expense. Its attitude was less repatriation or nothing, and it remained completely oblivious to the fact that "nothing" meant continued human suffering.

By contrast, Dr. Elhanan Reza, acknowledged expert on refugee problems of the World Council of Churches was "persuaded not only that the Arab states are doing nothing to help the refugees, but that their attitude towards them is positively uncharitable and unhelpful, and that the only concern they have for them lies in their political expediency as a bargaining point at Lake Success, and before the bar of public opinion."

From "American Protestantism and Jewish State."



Problems of Urban China

THE CITY IN COMMUNIST CHINA. Edited by John Wilson. Stanford University Press. Pp. 128.

Roger Selya

ALTHOUGH some 85 per cent of China's population are esti-

mated to be rural, the 125 million people thought to live in her cities are a topic inherently worthy of study. But the China scholars who attended a research conference on the Chinese city in St. Croix, Virgin Islands, in 1968 saw other reasons for studying the traditional, Republican and Communist Chinese city.

First, there is the remarkable feat of managing the lives of 125 million people. Second, Mao Tse-tung and the Chinese Communist Party, and today even Chiang Kai-shek, have decidedly anti-urban biases and have as one of their central motives the reduction of the inequalities which exist between city and countryside. This second point takes on added significance when the Western model of development, with its emphasis on urbanization and urban locus of industry and political power, is held in contrast to the Maoist view. "The City in Communist China" is the first of three projected books which will deal with these points.

If we are to judge from this volume, the conference which fostered these projected books must have been a dull, disorganized affair dominated by pessimists. This conclusion can be reached by merely reading the introduction by the book's editor, Lewis relates that the Chinese city since 1949 has been subject to four overlapping problems: Law and Order, Leadership and Bureaucracy, Modernization and Crisis.

In using this framework Lewis has given us a volume which is uneven in quality, containing overlapping and redundant materials. Furthermore, some of the materials are "urban" only in that the authors did not, by design or necessity, focus on analogous problems in rural areas. The reader is actually presented with a volume which contains selected regional case studies, focusing on Shanghai, a few papers dealing with the legal and administrative systems, and then much political science polemic. An additional organizational weakness derives from the fact that some articles, such as that by Lewis himself, are based on older articles by the same authors. As such the articles in this volume have a rehearsed flavour.

The pessimistic motif in the book derives from the almost absolute lack of comparative investigation. Most authors have neglected to ask if parallel problems have afflicted cities elsewhere and how these other areas have met the problems. In addition, most authors have decided negative feelings towards China and can see nothing but failure in all Chinese Communist undertakings.

Last the reader think that this volume is totally lacking in value, one essay, "Educated Youth and Urban-Rural Inequalities, 1958-1968," by John Gardner, does stand out as a model of a well-written, balanced, comparative study. It is a pity his outstanding work is buried under such a dull, uninformative book.

Dr. Selya is Lecturer in Geography at Tel Aviv University.

The Affluent Church

WORLDLY GOODS. The wealth and power of the American Catholic Church, the Vatican and the men who control the money by James Gollin. N.Y., Random House. 497 pp. \$7.50.

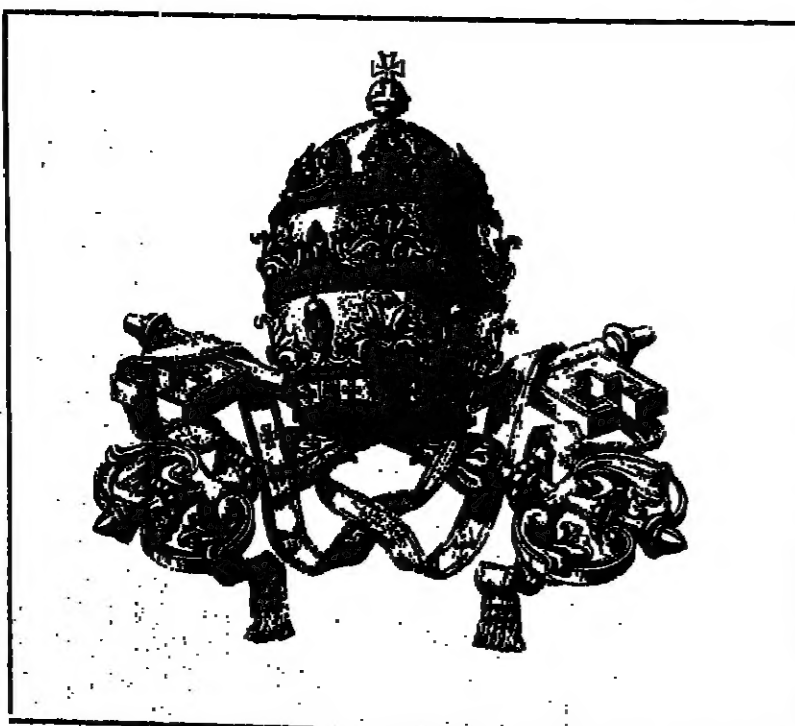
Pinchas Lapide

DESPITE its pious title, "The Institute for Religious Works" in Rome is much less interested in theology than in economics. It is the Vatican's bank for investing the resources of Roman Catholic religious orders and charities from many parts of the world. Set up by Pope Pius XII 31 years ago, the Institute manages a sizeable portion of the Holy See's vast securities portfolio. Its guiding principle is the maxim that a hundred lire sown today can reap a thousand for charity tomorrow.

The trouble is that the Vatican's far-flung charities and welfare commitments threaten to outstrip its global income. It started when Pope Pius XII decided in 1940 to do as his predecessor Benedict XV had done during and after World War I — to make the papacy into a world centre of charity, which

handed out, throughout World War II, food, information on missing relatives, credits and travel tickets to an evergrowing stream of refugees, including Jews of a dozen nationalities. Pope John XXIII, who had a peasant's mistrust for bankers and economists, stepped up Vatican spending on a truly enormous range of humanitarian causes, leaving most of the business of the papal exchequer to Divine Providence. Being a realist, however, he delegated the day-to-day running of his realm to his experts.

The present pontiff initiated what most observers consider the long overdue reform of the Roman curia — reorganising a self-righteous bureaucracy whose web of power had remained virtually undisturbed since the Council of Trent. The rejuvenating, modernising and de-Romanising effects of this staggering task need not concern us here. What matters economically is that the Administration of the Papal Treasury of the Church has been streamlined, centralised and, although an unofficial advisory panel of topnotch bankers and financiers, headed by the president of the Bank of Italy, continues to counsel the Vatican, *de facto* control of the papal purse strings was



given to a busy American Prelate, Monsignor Paul Marcinkus. His new job is not all high finance. The bishop-banker grants subsidies to needy dioceses and disburses the money for the salaries of Vatican employees, from cardinals down to assistants. Any-

one who resides within the walls of Vatican City is entitled to bank with Marcinkus. For running this complex, he earns something less than a teller's salary in a New York City bank. In marked contrast to Popes Pius XI and Pius XII, who were "cap-

talists" both by instinct and by bringing, Pope Paul VI is content to be nothing of the sort. He said that the Holy See would liquidate its entire Italian wealth. It was at his personal insistence that the *Osservatore Romano* (which loses \$2,000,000 a year) printed in early 1968 a formal declaration of an installment of exaggerated reports on "controlling church ownership" and "right Vatican ownership" of several key sectors in Italy's national economy. After his journeys to India and Africa Pope Paul has repeatedly quoted Gandhi: "the only acceptable form in which God should dare to appear to man is in the shape of bread." It is the proverbially affluent image of the church — so prevalent in the West — which Pope Paul wants to erase as far as he can.

Since 1962, the Italian People's Republic has been a model of economic growth. In December of that year, it passed a law requiring that foreign investors pay a 15 per cent tax on their dividend income they received from their Italian holdings. While the clerical and Communist M.P.s contended that the Vatican as a "foreign investor" had to pay the tax, the curial lawyers, a sect denied any such liability, having their case on the exemption guaranteed by the Lateran Treaty of 1929. When in 1967 the rate of the tax was doubled to 30%, a Vatican spokesman not only stressed the

continued from page 16

Pope's refusal to pay, but insisted that the Holy See would liquidate its entire Italian wealth. It was at his personal insistence that the *Osservatore Romano* (which loses \$2,000,000 a year) printed in early 1968 a formal declaration of an installment of exaggerated reports on "controlling church ownership" and "right Vatican ownership" of several key sectors in Italy's national economy. After his journeys to India and Africa Pope Paul has repeatedly quoted Gandhi: "the only acceptable form in which God should dare to appear to man is in the shape of bread." It is the proverbially affluent image of the church — so prevalent in the West — which Pope Paul wants to erase as far as he can.

Since 1962, the Italian People's Republic has been a model of economic growth. In December of that year, it passed a law requiring that foreign investors pay a 15 per cent tax on their dividend income they received from their Italian holdings. While the clerical and Communist M.P.s contended that the Vatican as a "foreign investor" had to pay the tax, the curial lawyers, a sect denied any such liability, having their case on the exemption guaranteed by the Lateran Treaty of 1929. When in 1967 the rate of the tax was doubled to 30%, a Vatican spokesman not only stressed the

probably not far off the mark. He estimates that the securities that it owns in many countries are worth more than \$2,000m. By Gollin's estimate, the Vatican holds some two per cent of all the shares quoted on the Italian stock exchange. It is a stockholder in at least five Italian banks, including one called "the Bank of the Holy Spirit." It has blocks of stock in a dozen insurance firms, steel corporations, a leading tourist organization, the Landi Automobile Co. and several construction firms. As the largest shareholder in Italy's largest construction firm, the Vati-Hilton and the huge Watergate apartment complex in Washington, which has been in the news of late.

The wealth goes far beyond shareholding. Not counting the churches and other properties owned by dioceses around the world — which are completely independent of the Vatican's financial control — the value of the Vatican's real estate holdings runs into \$5,000-\$6,000m. The real estate department, which is headed by Marcinkus, owns apartments in Rome, plus land in most of the hills around the city. It has other valuable properties in Europe, South America and the U.S.A.

A third section in the Vatican's financial structure, the Special Administration Department, has a great deal of conspicuous consumption. Based on 15 years of fund-raising and business journalism, is that Mussolini paid in 1929 under with-

the Lateran Treaty to compensate the Pope for territorial losses sustained in the unification of Italy. All in all, Gollin assumes that church assets are worth nowadays approximately \$70,000m, though he admits the difficulty of assigning a cash value to such unegotiated assets as St. Peter's in Rome and well over a dozen cathedrals and sanctuaries which many countries rightly regard as their national patrimony.

The Vatican is nevertheless in financial trouble, and may soon have to start drawing on its capital to pay current expenses. Offerings, including the annual "Peter's pence," have declined, and income has not kept up with skyrocketing expenditures of running the smallest state on earth which, since the recent Ecumenical Council, has added to its dozen new organizations to the machinery of church government. Repair work on the Lateran Palace and the building have made heavy demands on the budget. Last but not least, papal philanthropies, such as aid to Arab refugees, Bangladesh, Biafra and disaster areas such as Nicaragua are a costly and unpredictable drain on the Vatican treasury.

True, the papal court under Pope Paul has cut down on some of the costly trappings of pomp, but has a great deal of conspicuous consumption. Based on 15 years of fund-raising and business journalism, is that Mussolini paid in 1929 under with-

Experience the excitement of living and studying in Israel at

The American College in Jerusalem

A four-year English-language liberal arts college where "College is more than just a B.A."

Offering degree programmes in the Divisions of:

- Humanities and Creative Arts
- Social Sciences

- ★ Early Admissions Programme
- ★ Study Year Abroad Programme

The American College in Jerusalem

Kiryat Moshe Corresponding Office:
Jerusalem, Israel 888 Seventh Ave.
02-526997 New York, N.Y. 100019, U.S.A.

ACCREDITATION: Correspondent Status, Middle States Association
LICENSURE: Board of Higher Education, Washington, D.C.

ISRAELITISCHES WOCHENBLATT
REVUE JUIVE

Founded in 1901
CH-9008 Zurich/Switzerland, Florastrasse 14
Published in German and French. This independent Swiss paper will week-by-week keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business or personal notices.

Sample copies and cost of advertisements available.

IN THE RIGHT PLACE
AT THE RIGHT TIME

THE JERUSALEM POST

IN YOUR DOORSTEP
EVERY MORNING

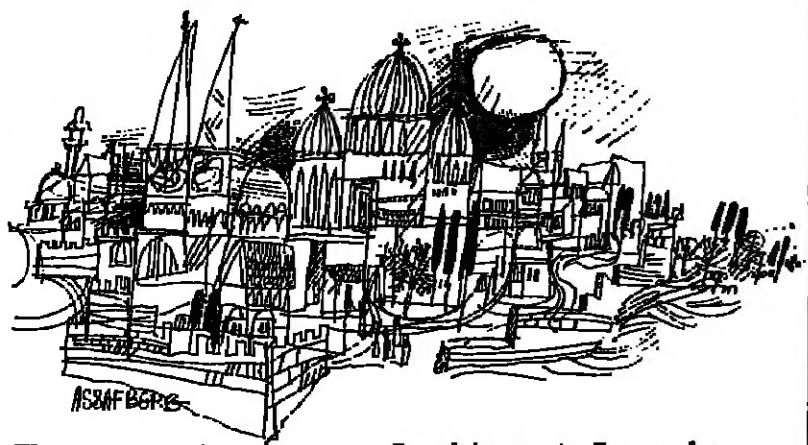
New Subscribers (only), HURRY!

These rates will be in effect until June 25.

To: The Jerusalem Post, P.O.B. 81, Jerusalem ☐ 3 months IL 52
Please send me ☐ 6 months IL 100
☐ 1 year IL 190

My cheque for _____ is enclosed.

Name _____
Address _____



Jerusalem: three poems

Karen Gershon

Neighbours at night

At night my neighbours are not people sleeping nearby but those who were here in Jerusalem before me; they come back to become the guests of my five senses: they blow them like seed, to take root all over the city and grow plump as they feed on bygone experiences.

I came back

I came back as if Jerusalem were my birthplace and I shared experiences with every stone; all the people here exchange memories with their looks. Like notes caught in music none are left mute and alone: I am the likeness that relates their faces.

Looking at Jerusalem

As colours change their hues with the quality of the light, so sight affects the view: at Jerusalem, through my eyes look kings and nomads who — linked with me to those — who only imagined this — came up from the desert to feed on these stones, with a stronger hunger than that for bread.

An objective Eleanor

Teressa Arnson

ELEANOR ROOSEVELT as a child felt like an outcast from the wealthy New York social milieu into which she was born. A sensitive, shy and plain little girl, she was bruised by her mother's indifference and her adored father's alcoholism; her grandmother, with whom she went to live after her parents' deaths, neglected her, dressing her in ill-fitting, made-over clothes which brought on teasing at the hands of her fashionable school classmates. Eleanor believed that her unhappy childhood created in her a sensitivity toward others in misfortune; it also gave her anguished feelings of inadequacy which she fought all her life to overcome by stern self-discipline and throwing herself into good works.

The development of Eleanor Roosevelt from an awkward child, whose mind and behaviour were bounded by the rigidly conventional prejudices of her background, to a forceful figure in American politics in her own right is the most vivid part of Joseph P. Lash's *ELEANOR AND FRANKLIN* (N.Y., New American Library-Signet, 1,020 pp. \$1.95). It makes enthralling reading. However, the author did not set out to write a standard biography of Eleanor. He is, rather, interested in the interaction between her and her husband, both personal and public.

Privately, Franklin brought Eleanor a great deal of pain, both in the person of his tyrannical egotistical domineering mother, and in



his unfaithfulness with Lucy Mercer, Eleanor's social secretary. Publicly, the relationship was a satisfying one, with Eleanor serving as Franklin's goad, confidante and private investigator. Lash spends a long time tracing Eleanor's position in the New Deal hierarchy, concluding that, without official status herself, her power came from the suspicion that her suggestions came from Franklin himself — confusion exploited by her husband who did in fact use her occasionally to present opinions which politically he could not afford to speak himself.

Lash was a close personal friend of Eleanor Roosevelt, but one can see he tries very hard to present her faults objectively. Eleanor's relentless sense of mission and disdain for luxury could be trying at times to her family; her dinner guests were often people whose causes she was promoting with the President and less than entertaining conversationalists; moreover, her dinner menus themselves were dull — her gourmet husband was complained he had bitten two ambassadors because he had had chicken served to him six times in a single week. She was jealous of her prerogatives as mistress of the White House and was merciless in suppressing any imagined threats to her position. Eleanor's own untimely childhood made her an unsympathetic mother herself as can be seen from her son Elliott's recent memoir bitterly attacking her. Lash portrays her as both a woman tragic and a much tougher woman than the syrupy idealist of her caricaturists.

The book is excellent, in terms of both scholarship and interest (Lash won a Pulitzer Prize, a National Book Award, and the Francis Parkman Prize for it).

to constructive criticism. For anyone practicing psychotherapy, there is abundant food for self-critical thought. We may not always play games from conscious intention — a point to be pondered as an aspect of countertransference. For those being analysed, it facilitates the analyst's detachment from the pedestal, catalyses healthy criticism. And why not? Being able to see the "games" should not disrupt any good therapeutic relationship.

The authors have chosen their examples with imagination. There are Games to Deny Boredom, Games to Deny Ignorance, Games to Deny Loss of Contact. (One is reminded of the popular cartoons of analysts snoring while the patient continues to talk on the couch.) Games to Deny Hostility seem important, an example being the therapist's reaction to the girl who forgets her "hour" and dares to say her boy friend is more important to her.

T. You're very hostile today, aren't you?
P. Yes, I am.
T. You are hostile to men in general, aren't you? Even to Peter at times?
P. At times, yes, I suppose so...

T. What do you suppose your motivation might be in trying to hurt men? What do you find so impossible about them?
P. Oh, I don't know.
T. Perhaps their sexuality? Is that what you'd like to take away from them?
P. (remains silent.)

In effect, T has shouted the word "Ostracism!" at P and she has no weapons left with which to fight. There are Games to Deny Love, with the implication that the authors do not hold with the old taboo against having positive feelings for patients. The ideal of the orthodox Freudian analyst was to be totally uninvolved — maybe partly for his own protection, but it is being increasingly recognised that neutrality is not indifference. One reflects that Anna Freud quotes Otto Rank as saying that half the success of therapy lies in the infectiousness of the therapist's wish to heal.

There are Games to Deny the Wish to Control — to be in control, but not, controlling, more food for

therapists' self-criticism. Under the same heading we might include one of the Games to Deny Feelings of Superiority, a very dangerous one — a game to keep the patient dependent on the therapist. "One day you won't need me any more," says the therapist, or words to that effect. This arouses panic in the patient at the thought that one day he will have to leave the therapist. Like a good son dealing with his parent, he may vow never to leave his therapist. The feeling of need, into something reminiscent of the apparently devoted but in fact possessive parent who binds his children to him and blocks their free development.

ONLY WHEN we come to Games Played with Other Therapists, can we really laugh freely and hilariously, because we have done with touching, vulnerable spots. There is the guest list for parties, which includes such items as:

"Two Negroes, and their wives, one white, one black.
One male homosexual and his boyfriend.
One hippie and his teenybopper (preferably T's own son)."
Or the "instructions given to younger children":
"Do not tell Dr. X what we said about him last night," or



"Use everyone's proper name, or if you can't remember it, no name at all. Do not call anyone 'Fat', 'Shrink', or 'Shit-head'."

But in the main part of the book there is the serious and sensitive matrix beneath a humorous surface. The authors have made their point clear in the introduction: "...it is considered axiomatic that most psychotherapeutic training centres... that angry, jealous, actions on the part of the therapist are subhuman; such reactions are immediately labelled countertransference, and the assumption is that the exhibitor of this behavior is neurotic. Small wonder that so many trained and practising therapists lose contact with their emotions, retreat behind masks of coolness, benignancy, detachment, or emotional neutrality. And... resort to games."

THE AUTHORS, however, do not define clearly what in their view countertransference is, if they believe it exists; or how it should be dealt with. When they return to the end of the book, to theoretical issues, there is a good deal of semantic confusion. This word "behaviour-oriented therapists" means when they want only to say that therapy should not dampen but encourage action. Worse, they talk of "verbal reconditioning," a distinctly behaviorist term, while stating their aim of helping the patient become a freer, more sensible person. This philosophy was stated by Carl Rogers, but his name is never mentioned in the book. Rogers, too, expressed the view that the therapist should be genuine, and convey his reaction and feelings about the patient to the patient. Alternatively, the notion that the therapeutic relationship should be a sincere person-to-person one can be traced to existential therapists, and has been articulated and expressed by such theorists as R.D. Laing. However, the word existentialist does not appear in the book either.

PERHAPS THE authors would have done better to steer clear of theory except to state what they clearly imply — the quality and genuineness of the therapeutic relationship is more important than ready-made frameworks and schools of thought.



Poirot and a newcomer

IF A DETECTIVE story can keep me in bed on a beautiful Saturday morning glued to the page instead of going out and getting untanned, then it must be good and AN UNSUITABLE JOB FOR A WOMAN

by P.D. James (London, Faber and Faber, 216 pp. on loan at British Council Library). Is the young heroine a private detective on her first assignment to find out why the son of a famous scientist has hanged himself. The setting is Cambridge and the writing excellent — "Ridiculous should always be intentional, otherwise it's insensitivity." As in this is medium-vintage Poirot, but it is now becoming more and more of the conflict of the inner motives of the characters than on such trifles as circumstantial evidence. In fact, I'm going to try and find some more detective stories by P.D. James, who, by the way, is a woman.

and the reader will probably feel he didn't get value for money. However, Mrs. Christie is over 80, and as Dr. Johnson said: "The wonder is not that it is done well, but that it is done at all."

Anglo-Jewry

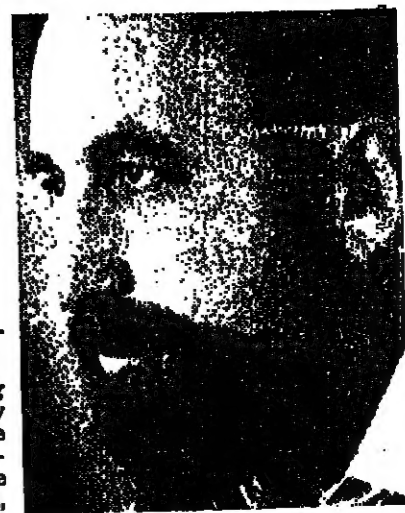
THE LAST SUPPER by Chaim Berman. London, Eyre Methuen. 298 pp. £2.75.

Yvonne Glikson

MAYBE BERMANT'S continuing researches into Anglo-Jewry ("Troubled Eden," 1969; "The Cousinhood," 1971) have been getting on top of him. Anyhow, the Jewish family in his latest novel, "The Last Supper," has few antecedents. Its older members came to England from Petersburg after the Bolshevik revolution, and the family — "Russian, Jewish, English, a dash of Scotch too" — is well dug in, with a Victorian gothic pile in Hampstead, younger generation at public school and revealing commissions in the British Army during World War II. The narrator, James, was known at public school as Fagin, which helps us to understand that he has an overcast chip on his shoulder.

The shlo's after James' mother dies provides an ingenious setting to take a morose look at the family, as, compulsively alienated, they grudgingly sit it out: "Barbarous custom this shlo's business." "The shlo's may be a charming idea for holy layabouts but I can't take a week off work just like that." "The laws of mourning may require one to abstain from merriment, but not even Jewish law prohibits the passing of water," and so on, and so forth.

Included in the gallery of grotesques are Uncle Ludo and Biggy, teased by Uncle Alex, sister kibbutznik, and sister dermatologist, frustrated splinter dermatologist, and cousin Neville with his



Chaim Berman

obtrusively boomed wife. The dash of Scotch in the family was Father, who died when James was young and was never mentioned at home; subsequently James goes to Scotland to unearth the truth. He returns to attend the elaborate Seder given in his cousin's glossy home in Highgate, complete with squash court, swimming pool and sauna: guests have been summoned by printed invitation (prayers at 7.30 p.m., Seder at 8); the clan assembles on the lawn in evening dress, and the "bread of affliction" is stacked on a tray of solid silver.

Strange how this Jewish thing persists, ruminates the hero. Nevertheless, helping him to reexamine his own prejudices. "The Last Supper" thus dexterously achieves a serious note, while it enjoys having yet another go at the unlovely image of Jewish society conjured up by contemporary Anglo-American Jewish authors. Perhaps it is an overdue antidote to the cloying sentiment of Jewish writers of an earlier generation.

THE ROMANTIC ENGLISH WOMAN by Thomas Wiseman. London, Jonathan Cape. 314 pp. or British Council Library.

Aviva Even-Paz

FINDING THE TITLE irresistible. I wondered what mysteries would be revealed on the English female character. A great let-down. The book is about a Gentile woman nearing middle age married to an Anglo-Jewish novelist (it seems Wiseman is a Jew, too). She is dissatisfied, naturally, and most of the book is taken up with her quest for the perfect orgasm. On a holiday alone on the Continent she seems to meet the answer to her dream: a young poet who then comes and stays with her and her husband in their London house. More orgasms. I am still capable of being surprised that people can build whole books around such themes. I think some deep symbolism is intended, but I don't know what. One thing, though — Israel now seems to be the alter ego or id or whatever it's called of Jews outside Israel. Wiseman writes:

"I'd a dream last night in which he was in the Israeli Army and somebody said to him, 'Ah, I know your sort. You're the sort that will go off alone into Arab territory just to find out how far you can go before being engulfed by disaster. We have no use for people like you here. We have no time for personal mysticism and mumbo-jumbo. Such men are liable at any time to go too far into Arab territory and the Israelis are quite right to have nothing to do with such adventures.' Are we getting under the skin of the Jew in the Galut whether he likes it or not? At any rate, it's more interesting to think about than orgasms."

Psychiatric Pastimes

GAMES ANALYSTS PLAY. By Martin Shapard, M.D., and Marjorie Lee, N.Y. G.P. Putnam's Sons. 189 pp. \$5.50.

Rachel Chazan

SINCE ERIC BERNER wrote "Games People Play," we have games-conscious, and it becomes a game in itself to see every human activity in terms of a game. However, making the definition of "game" too inclusive defeats the object of the exercise; games must be demarcated from other ways of relating to people. Berner's definition is quite clear — "When one is a member of a social aggregation of two or more people, there are several options for structuring time. In order of complexity, these are (1) Rituals (2) Pastimes (3) Games (4) Intimacy and (5) Activity... Prolonged intimacy is rare, and even then it is primarily a private matter. Significant social intercourse most commonly takes the form of games, and that is the subject which principally concerns us here."

He continues: "Games are clearly differentiated from procedures, rituals and pastimes by two chief characteristics: (1) their ulterior quality and (2) the payoff. Every game is basically dishonest."

Obviously, there are kinds of relationships in which games are totally out of place, and psychotherapy is one of them, being meaningless unless it is honest on both sides. Thus it is apt that the authors, a psychoanalyst and a woman novelist, should have devoted a whole book to "Games Analysts Play." Bearing in mind that in the U.S. not being in analysis is about as abnormal as being in analysis is abnormal in this country, the size of the market there must mean that bad as well as good therapists can get by, if they have some qualifications and know how to play their

cards. Hence an examination of some of the "games" analysts play. Let's not even talk of bad therapists — as a colleague of mine put it, to be a good therapist is like being Jesus Christ, and it is a strain to be that good throughout a trying working day. In their "Definition of Games," the authors do not avoid the above-mentioned trap of totally blurring the issue, calling every human activity a game, and then narrowing it, for the purpose of the book, to "unproductive transactions," proposing to "take a critical look at some of the unfruitful games which therapists initiate."

They add: "Our premise, then, is that games exist whenever the therapist's behaviour (in word, deed or silence) is employed to disguise his true feelings."

THE BOOK can be read in at least three ways. Firstly, as a layman's guide to what psychoanalysis is (it is not, in the book, distinguished from psychotherapy and the terms are used interchangeably). It does sketch some useful definitions and explanations, not omitting a glossary of technical terms which can be used to impress or befog, and should not, in fact, be used between therapist and patient.)

Secondly, it can be read as pure fun; in the best tradition, as in the "Doctor in the House" books, the fun is always at the expense of the practitioner, never the client. I found it such on first reading, but then this may be because I am a practitioner; a physician friend of mine found it rather alarming. It would be a pity if the book were understood as debunking all therapists and therapy, when the intention is to divide the sheep from the goats.

The examples chosen contain a sufficient *reductio ad absurdum* that no person being analysed could recognize in them anything that really happened, and no analyst could take offence. Which brings me to the third level, the most important: The book as a catalyst

ULPAN AKIVA NETANYA MINISTRY OF EDUCATION
International Hebrew Adult Hebrew Language Section
Study Centre

"BRUSH-UP" 4 WEEK HEBREW COURSES
OPENING: July 1, 1973.
July 29, 1973.

Intensive courses for veterans and Ulpian graduates

- In need of general language improvement
- advancement in oral and written Hebrew
- elimination of spelling mistakes
- Bible and Hebrew literature.

Residential courses. Residents of Netanya and vicinity are accepted as external students.

LIMITED NUMBER OF PLACES
IN EACH COURSE

Particulars and registration at Ulpian Akiva Netanya, HaYazelet Haakaron, Tel. 053-28947, 053-24966

DUTY FREE
outlets
direct deliveries from abroad
television receivers, tape
recorders, radios, record players
and changers, hi-fi stereo
transistors, vacuum cleaners
washing machines etc. domestic
electric appliances

GRUNDIG
ORDER YOUR
REQUIREMENTS THROUGH
TEL AVIV - Ben-Shaul
Electronics Co. Ltd. 70
Nahlat Binyamin, Tel.
(03) 54950
JERUSALEM - Eitan, 36
Ben Yehuda, Tel.
(02) 5825
HAIFA - Stereo 25, Herzl,
Tel. (04) 64155
BETH-SHEAN - Rafi
Pines passage Srool,
Tel. 067-006
UPPER MERZETH -
Salon City, Tel. 068-55385

NEOOT BRACHA Co. Ltd.
Founded by: HAIM BOCKO Ltd.
& ZVI AUERBACH & Co. Ltd.

BUILDING IN

TEL AVIV

Rehov Emek Bracha (Nahlat Yitzhak)

A residential quarter with all amenities,
built round a 5 dunam garden.

Flats

2½, 3, 3½, 4 rooms

Our office hours:
9 a.m.—1 p.m.; 4—6 p.m.
Tuesdays and Fridays
8 a.m.—1 p.m.

INFORMATION AND DETAILS:
ZVI AUERBACH & Co. Ltd.
16, Dizengoff St. Tel Aviv
Telephone: 2800 21

ACRE BUILDING ON THE PAST

Ya'acov Ardon

the G'aton district council because they are occupied by an agricultural school.

"Land is a key question. Without it, we can offer no space to industry for more jobs, for more sophisticated forms of employment. Today the well-to-do move away. The low-income population is gaining strength. Too many people pay no taxes whatever. We depend far too much on Government grants for revenue. Our municipal budget last year was IL23m., but we had a deficit of IL8m. We would like to grow more self-supporting. We would like to attract hotels for middle-class tourism: we could get a lot of that if we had the facilities. But it all hinges on land. We have been driven to thinking of reclaiming some from the sea, expensive though that would be."

MAYOR DORON is happier when he speaks of what the administration has achieved in education since he came into office in 1969 and what it is still planning to do in this field: high-schools, a new comprehensive school, vocational schools, cultural and youth centres, a library and a youth band (teaching music to over 400 boys and girls).

Akko, with a population of 35,000 including 10,000 Arabs, can provide jobs for all in industry,

in the plants of Koor's Steel City, Electrochemicals (Frutarom), Tam-hour paints, canning and ready-made clothes manufacturers. But the town needs a greater variety in its social texture. Even a few hundred people of higher education, training and income would make a great difference.

There is virtual unanimity on the diagnosis of Akko's ailments and their cure among the 15-man town council. The Alignment (8), Gahal (3), N.R.P. (2), and the three members representing respectively the Agudat Israel, the State List and an Arab List affiliated with the Alignment, are all united in a wall-to-wall coalition. Only the single Communist is outside it.

Mayor Doron is expressing the council's view when he says:

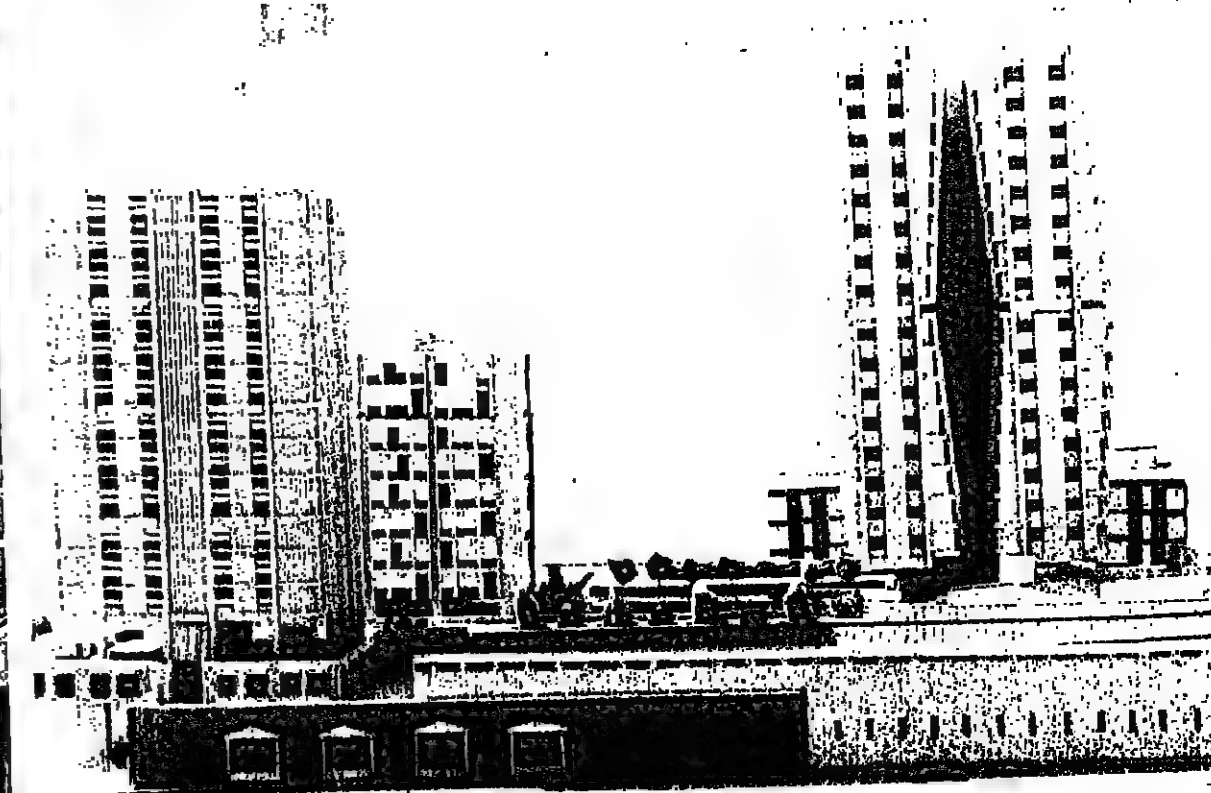
"International tourism is our town's best bet. We have all the raw materials needed for it, except land. Today the tourists come for sightseeing, but not to stay overnight. German tourist experts told me that tens of thousands would come if we had the facilities. The Argaman Beach Motel with 120 beds is all we have at the moment. We need an infrastructure and popular-priced hotel accommodation. The Tourist Ministry has long been aware of the situation and is willing to help. But it cannot provide the space we need."



One of Akko's medieval khans



The old suk



Model of the new centre

AKKO — or Acre, as it is more familiarly known in the Western world — is currently engaged in exploring its past and trying to plot its future.

In the former pursuit, a team of archaeologists has to delve back not over centuries but over millennia, for Akko is reputed to be one of the world's oldest cities. It figures — as 'Ak' — among the conquests of Thutmose III of Egypt during the period of the New Empire which flourished from 1500 to 1800 B.C.E. Since its first appearance on the stage of recorded history, it has been a meeting-place for men of all nations, tongues and faiths.

Sailors and soldiers, traders and scholars have sat in its taverns and inns to talk and listen. It has been an exchange for ideas, news and gossip throughout the centuries. The intellectual baggage discharged at the port of Akko, and its northern neighbours Tyre and Sidon, enriched the civilizations of both East and West.

IN THE fourth century B.C.E. Athenian traders were permanent residents of Akko and legend has it that Hercules recuperated there from the wounds he suffered in his contest with the many-headed monster, Hydra. At several periods in its history, Akko seems to have been for the Eastern Mediterranean what Marseilles is today for the Western seafarer — the leading port and commercial centre.

Its various bouts of prosperity seem to have lasted for long periods, sometimes for centuries. Under the successors of Alexander the Great, it changed hands 12 times in 120 years. From the third century B.C.E. until the seventh century C.E. it was known as Ptolemais, which is still the name of the Orthodox episcopal see of the area. The Crusaders gave it stability from the beginning of the 12th to the end of the 13th century, with a break of only four years when Saladin succeeded in holding it after the Battle of Hittin in 1187.

It was under the Crusaders that Akko took on the appearance of what we would today call a tourist centre. No fewer than 40 religious orders from all over Europe had representatives in the city who, like travel agencies today, looked after their members arriving at the port, which served as a gateway for pilgrimages through the Holy Land.

In addition, the major Italian trading cities, such as Venice, Pisa and Genoa, maintained their own wharves in Akko and controlled certain sections of the town. Famous people who passed through it at this period include Marco Polo, Rabbi Moshe Ben Maimon (the Rambam), Benjamin of Tudela, Yehuda al-Harizi, Moshe Ben Nahman (the Ramban) and St. Francis of Assisi.

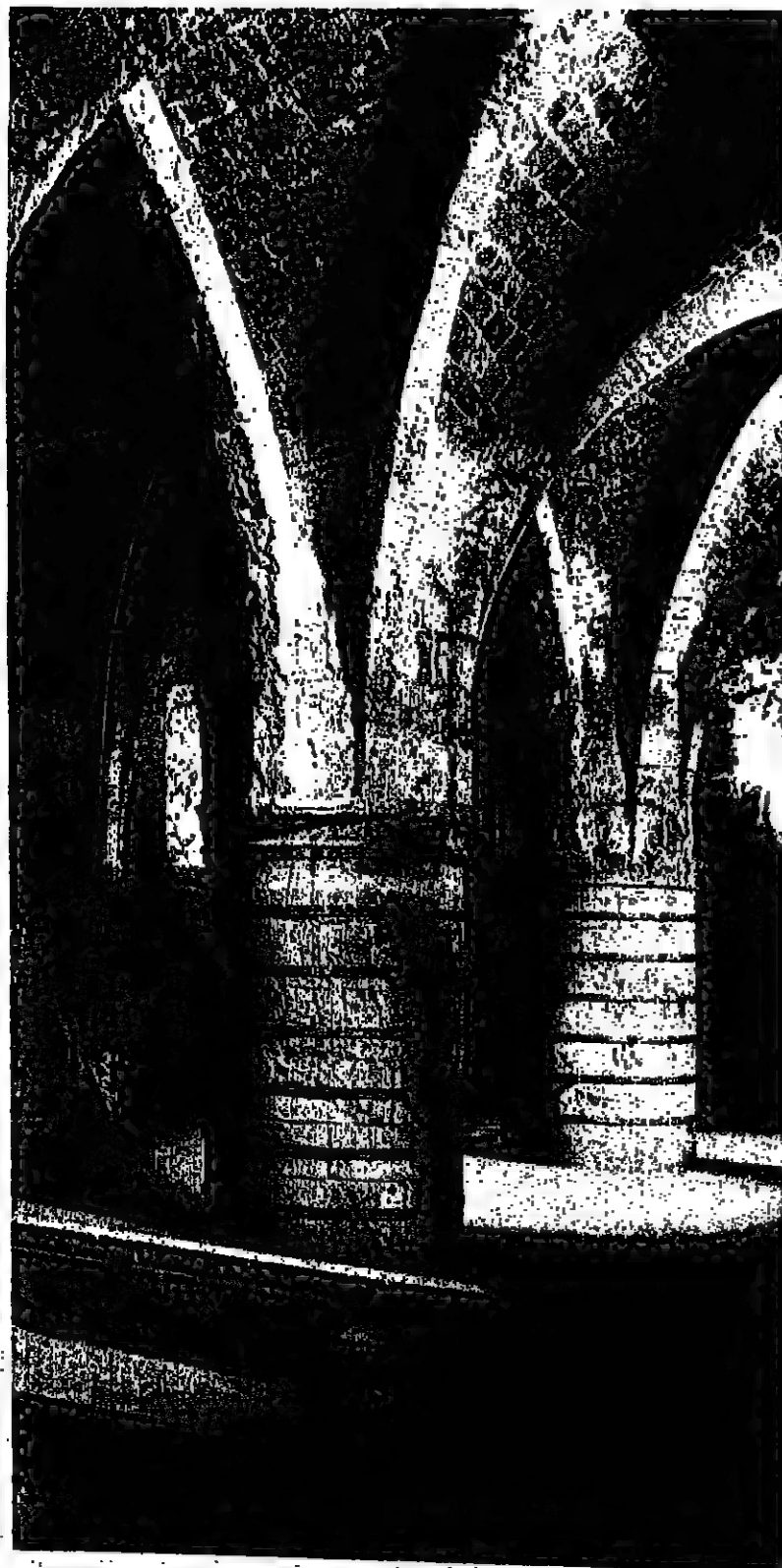
After the Crusaders, there was a decline of over 500 years until the Beduin leader, Sheikh Daher al-Omar, rebuilt and fortified the town. The fine caravanserai, including the recently restored Khan al-Umdan, date to this period.

BY 1799, Akko had become such a strong bulwark guarding the underbelly of the Ottoman Empire and the overland route to British India, that Napoleon spent two frustrating months trying to capture it. Just over 40 years later, it surrendered to Ibrahim Pasha's Egyptian forces; but it was restored to Turkey in 1840 and remained Turkish until the Allied conquest of Palestine and Syria in 1917. Three years later it became part of British mandated Palestine.

The day after the establishment of the State of Israel, the Northern Command of the Israel Army received orders to take Akko from the strong and well-armed Arab force which had occupied it when the British departed. The assault advanced slowly, house by house. Only when the police fortress fell, thanks to a direct hit on a machine-gun position, was resistance broken. Two residents of the Old City and a clergyman came out under a white flag to negotiate the surrender, signed in the early hours of May 18. The signatories were members of the town council, representatives of the Arab Higher Committee, and the local Mufti. The mayor and most of the Arab officers had escaped by sea under cover of darkness.

TODAY'S MAYOR Israel Doron is still, at 49, a young man, as mayors go in Israel. He knows he is facing a near-impossible task when he speaks of what is needed to make Akko flourish again.

"We are up against a problem of land shortage, for both housing and industry. You won't believe it, but not so long ago, 1,200 dunams right in the heart of the town were transferred to



The Crusader crypt of the Order of St. John



Remains of the Turkish sea defences

DR. EMMANUEL Sharon, a Haifa urbanologist who has analysed the elements that have made coastal towns bestsellers in the world travel market speaks of Akko's chances as a tourist centre with qualified optimism.

"It cannot become an Eastern Marseilles again, but it could be a second Nice, or even better. We haven't yet got a single town on the whole coast of Israel planned and built for international tourism, although our beaches cry out for it. Akko has a splendid beach and a pleasant climate, with a sea breeze most of the summer. The estuary of the Nahr al-Mani lies within the municipal limits and is an ideal site for a lagoon. It has an all-weather port for sports, fishing and pleasure craft.

"The Old City has a flavour of the Orient and the view of the walls from the south is magnificent. And there are some splendid relics of the past. But it's the beach that is priceless. What is needed is a development plan to match the gifts of nature."

SUCH A PLAN, Dr. Sharon explains, calls for the same simple ingredients that have brought success to the coastal towns of Spain and the Riviera: a broad, unobstructed promenade above a beach where people can swim and get tanned; a wide road running parallel to the promenade wherever possible, with hotels, restaurants and open-air cafes on the landward side only.

"There should be gardens, piazzas, parking spaces, tree-lined streets and facilities for sports such as tennis. Even a golf course would be a good investment."

But Dr. Sharon is distressed by the false start that has been made in building. The skyline has been blocked by workshops, a hotel and other structures put up right in the beach area. At the entrance to the town from the south, the visitor is welcomed by petrol stations. A sea-side cafe obstructs the view along the beach from the north. The new town is cluttered with apartment blocks of the fling-cabinet type and unsightly kiosks are dotted all over the place. Little space has been left for public squares. The spectre of traffic snarls and parking problems looms large.

"If this continues," predicts Dr. Sharon, "Akko has lost its chance."

A black and white photograph of a Chrysler 2 Litres sedan, viewed from the front quarter angle. The car is dark-colored with a light-colored grille and bumper. The license plate reads "CHRYSLER 2 LITRES". The car is parked on a light surface.

For the technically minded there's 110 bhp

Most important feature of all is the world-renowned Chrysler Torque Flite Automatic Transmission. It really takes the strain out of driving.

TEL AVIV: Petach Tiqva Rd., Tel. 36115.
HAIFA: 104 Ha'atzmaut Rd., Tel. 04-524475.



CHRYSLER
INTERNATIONAL

Levavi

PROFESSOR Hyman, formerly
leader of social group work
in American universities,
teaching "inter-disciplinary
groups in Chicago a few
years. She had felt it was
to teach social workers,
or psychologists in their
mail "cubbyhole." Since all
professionals eventually
work together, why
do they learn together?
The various group dynam-
ics now being tried
and adding her own touches
she has developed a pro-
cedure she calls "experiential

...coming to Israel a year
...half ago, she has founded
...for Continuing Educa-
...the organization which
...workshops like the one I
...Israel professionals,
...to see her methods intro-
...here, encouraged her to
...the organization and they
...as her Israeli Advisory
...This way," she explained
...not viewed as some foreign
...trying to force something
...the Israelis."

WHEN THE session is finally called to order, I managed to discover that a first topic on the agenda was one of the group told "A. J. Ayer resented her having been in an observer, partly as a journalist, without such permission. (In a discussion from most learning a person what you can tell the other what you think of her to even tell her to "shut up" if you don't want to be involved). "Even people who don't always grasp what is being done, someone was saying, "Especially when they come to discover for just a few hours that Les misinterprets what he here and writes her accordingly. After all, w

"But one of the things we learn here is that every member of a group is an individual human being. We can't ignore you, because you're here," I was told. I also discovered that even this discussion was part of "the business at hand." In addition to venting their feelings and fears freely — an important part of any group dynamics work — the group was learning about what happens when a new person comes into the group. How do the students in a class (or the participants in a therapy group) react about the new person? How does the new person feel? How can the teacher or therapist do to "get the group together" — with the new member "blending" the group — as quickly as possible?

Eventually, Professor Hyman stopped the discussion and introduced various exercises. They ranged from physical ones to promote relaxation, to "non-verbal" communication in which members of the group expressed their relations to other members by milling around the room and re-forming into units according to "where each person feels he belongs" in relation to the others. Again, as an observer, I reacted

to the exercises (out of context) as artificial and meaningless. But this, too, was learning. "One purpose," Professor Hyman told me later, "is for them to decide which kinds of exercises and techniques feel most comfortable when they lead their own groups."

SUDDENLY, one member of the group began sharply criticizing one of his fellows, for no apparent reason. "I think you're lousy," he said, "though to tell you the truth I'm not sure what your methods are." (Since the group contained both immigrants, mostly Americans, and Israeli-born, the ages in what members

SUDDENLY, one member of the group began sharply criticizing one of his fellows, for no apparent reason. "I think you're lousy," he said, "though to tell you the truth I'm not sure what the word means." (Since the group contained both immigrants, mostly Americans, and Israelis, it was in what members

HE ADMITS the city teacher has less freedom to introduce new methods; but the teacher whose own ideas have been changed is more "human" in the classroom and his students tend to respond to him more. Another teacher: "It's hard to be really democratic in the classroom, but I've started working together with the students on their grades. In other words, I have to justify the grade I've given them and to listen if they have any persuasive arguments against me."

When the workshop broke for dinner, I joined the group in the dining room to ask some of the questions raised in my own mind. I was willing to admit—though I could not fully comprehend, ex-

THE MEMBERS of the group (who requested that their names not be mentioned) had answers for me.

"First of all, I want you to understand what we sacrifice to come here. All of us started out in a one-weekend introductory workshop to get some idea of what this stuff was all about. Twelve of us, from different introductory workshops, then decided we wanted more advanced intensive training, and so this Advanced Leadership Course and workshops one weekend a month was started. We all live in families and our jobs require a lot of time and thought. It also isn't easy for us financially. But we think it is relevant, and we're willing to invest our money and our time."

A teacher at a kibbutz high school told me he had been thinking of leaving the teaching profession before starting his courses. He thought it was an unsuccessful teacher. I blamed the school for not doing their homework and I blamed myself for not knowing how to teach the material. But now I've learned to view my pupils as 80 human beings — not just as 80 brains which have to be filled with material which they will regurgitate back to me on the next test — and then I can get there's a difference. When I teach the Holocaust now and am not just trying to cry in front of my pupils — and then I see that they are crying, too — I know I have taught them something."

HIS ADMITS the city teacher has less freedom to introduce new methods; but the teacher for whose own ideas have been changed is more "human" in the classroom and his students tend to respond to him more. Another teacher says "It's hard to be really democratic in the classroom, but I've started working together with the students on their grades. In other words, I have to justify the grades I've given them and to listen if they have any persuasive arguments against me."

A psychologist: "I learned psychology the traditional way - what I call learning with my brain, reading and lectures and such. Some of the stuff you learn is useful in a framework or a way. In these groups, I'm learning to deal with my own brain."

But would you practise this new inter-personal frankness on casual acquaintances or your next-door neighbour? Would you tell a stranger "you annoy me" with the same directness you use in the "feedback" to members of the

"feedback" to members of the group? "Well, not exactly. But sometimes you can say things if you do it gently. For instance, let's say you were telling me story in very boring, repetitive fashion. Before coming to these groups, I would probably have listened politely, bored to death, until either you shut up or found an excuse to break away. Today, if you were a member of the group, I might tell you to bluntly 'stop talking nonsense.' If you were a stranger, I think I would stop you but in a nice way. I could say, for instance, 'I understand what you mean. You made the point after one sentence; you don't have to

Professor Hyman: "I wish I had two daughters could be as open with their high school teachers as my students are with me. I make the kids keep their feelings in, and we expect them to learn under those conditions."

BUT ALL of us have learned despite momentary or last-minute grudges against our teachers and how many times have we told ourselves our work while in school is done our work while in life. Having some argument with the boss which we wouldn't have in reality? If education is preparation for life, maybe the classroom cannot be all open — unless our whole way of interpersonal living changes. That may be too much to ask for the short run.

Seminars for Continuing Education's next project will be International Workshops first from June 24 to July 1 and the second in December which visitors from America, Europe, as well as Israel, will participate. Professor Hyman hopes these international workshops will become an ongoing semi-annual activity.

"I hope people from un-
vantaged Leadership Group
run some of the groups that
international workshops. They
been a little scared of the idea
on the but maybe they'll change
and to minds when the time co-
me. Also, maybe one of the
other participants will offer to take
a group dealing with a specific
subject — say Gestalt therapy.
That's the way I teach. I like
other students take over when
grade feel they can because stu-
dents listen to each other and
ve ar- than to any teacher, anywhere."
Professor Hyman was relaxed

to talk about herself, coming that too many reporters come to write about her and end up writing about her life — which makes her uncomfortable and does not agree with sense of professional ethics.

D

PROFESSOR Hyman and his husband (a social planner now running a first-of-its-kind-in-Israel planning project in Migdal Ha'emek) suggested that the Jewish Agency set up a specialty training personnel be stationed at absorption centers to help academicians from various cultures integrate. But why, I asked, do people who pride themselves on their sophistication and professional skill want or need someone to hold their hands and bring them together like little children? If the recent learning Hebrew lads called "ran, why do they want someone to show them how to socialize? "Because of the now situation immigrants find themselves they can't bring themselves to do things they would normally do quite easily. The Americans tend to stick together and speak English; the Russians stick together and speak Russian and so on. We were one of the few families which tried to integrate, helped form a committee at Absorption Centre to work integration social activities. The committee functioned in English; Americans are always prominent on committees of kind."

my professor Hyman had intended to go back to teaching social group work here since this would be no job teaching "interdisciplinary groups" — sometimes she had had to create her own in the States. "I was promised a job teaching social group work but then the question of going on English-speaking faculty was given up and the job was given to someone else. I could have been bitter, but I decided — at the urging of Israeli friends — to do what I really wanted to do anyway: inter-disciplinary teaching. So these same friends gave me form Seminars for the titling Education."

In addition to bringing people from different professions together, Professor Hyman has insisted on teaching kibbutz city people (who usually attend separate courses) together. "Edu- shouldn't they talk to the other?"

ALTOGETHER, about 100 people have received training from Professor Hyman in Israel. She includes her workshops in her seminars for continuing education.

up will tion as well as short cour-
they're has given for the Minis-
a now, Welfare, Oramlin Teachers'
comes, nary and other organiza-
other "Though I use aspects of
Gestalt Training, Encounter
thods, I don't use these la-
partly because some of
specific methods have received
I let the Mety when sensation-seek-
they porters wrote about the
students of untrained people play-
they're these techniques. I think
"I'm doing something really in-
reluctant and I don't want to spo-
complain- using names which will
-ers who people."

The Hymans have three children: two daughters and a son. The girls are in high school here, and the son is working in England for a large oil company.

A black and white illustration of a woman in a wide-brimmed hat, holding a cigarette and a small object, with a man's hand visible at the bottom. The style is graphic and expressive, with heavy black ink and stippling for shading. The woman has a serious expression and is looking directly at the viewer. The man's hand at the bottom is holding a small object, possibly a cigarette or a pen. The background is plain white, emphasizing the figures.

"THE BOUTIQUE"
at the Factory
Migdal Haemek
Open 8 a.m. - 4 p.m.
Fri. until 1.00

WITH THE LAST major festival of the religious year behind us, ultra-Orthodox households may be looking forward to the conclusion of the Year of Shmitta, with its injunction to allow the land to lie fallow. Ever since last Rosh Hashana, these consumers have had to buy their fruits and vegetables from special outlets, take heed of the ingredients in their daily bread and all their grocery goods, and be wary of getting a glass of juice at a kiosk or even a stick of chewing gum outside their own religious neighbourhoods.

WHEN THE Haruzis venture out of Bnei Brak this year, they must be extra careful where they eat. There are restaurants and hotels which observe the *Shmitta* regulations, but these are few and far between. Their addresses are available from the *Shmitta* Committee of Bnei Brak, or from other Rabbinat offices.

Within their own home, too,

It is not necessary to live in Bnei Brak or Jerusalem to observe the Sabbatical Year strictly. In Tel Aviv, for instance, there are three greengrocers who are dealing exclusively in Arab produce this year, and another nine shops which have "departments" for *Shmitta* observers. A *Mst* is

A black and white photograph of three young women in a room. Two women are seated at a table, smiling and looking at a small object held by one of them. A third woman is standing behind them, also smiling. The room has a patterned wall and a framed picture.

The Arab Women's Department of the Moetaz Hapoalot/Pioneer Women stepped into the gap, and last week began a three day per week programme of instruction in various handicrafts that al-

Elin Rafah adds to more than 30 Arab women's clubs conducted by the Moetaz Hapoalot/Pioneer Women in Israel, in Arab and Druse villages throughout the country

THE MOST severe problems of *Shmitta* Year face the ultra Orthodox farmer rather than the consumer. A kibbutz or moshav must maintain its economy through a year when normal life

(Continued on page 25)

DEEN times, it is no easy
to maintain an agricultural
industry in a year when you can
not, cannot prune, cannot
do as usual, cannot prepare
for future planting. Even
crops which can be har-
vested—because they are pro-
cessed, or because they were
harvested before the *Shmitta* Year
—cannot be exported outside
Israel, because of the
"concept of the Seven
Last winter's citrus are
the ultra-Orthodox settl-
ers will have to be market-
ed, but not sent abroad.

Persons interested in a visit to the Shmitta observance should be arranged in advance by phoning 03-9911830. The settlement and its name, Emanuel, is also of interest.

usual
Year
ed to
Ex-
Kvu-
umar
e ex-
late
k at
Group
o ad-
). In-
show.
k for

CONFIDENCE GIVES BEAUTY

Triumph, because confidence gives beauty.
Millions of women have made us
the world's greatest producer
of underwear.
That's a responsibility —
and you benefit from it.

Zippers to keep you busy

Yehoshua Levy's design of a coverall that can be detached in sections by 18 different zippers should be the perfect working outfit for the woman of the year 2000. His design was accepted for the current show "Fashions for 2000" that was seen earlier this week in Tel Aviv at the Trade Fair.

Born in Petah Tikva in 1950, doing fashion drawings at the age of 10. After elementary school he entered the Textile Dept. at Amal School in Petah Tikva and studied fashion design in the evenings. After finishing his army service he took courses on the technical and production side of manufacturing fashions.



Over-present dangers

BY IN GALILKE/Hadassah Bat Haim

SLIGHTLY on the edge, I admit to my daughter that all things considered I do not like to go to the beach, nor even spend any time there, either floating from place to place, or even being enclosed in a capsule. I regret to observe, somewhat disappointed at this demonstration of timidity. That I should be so very spirit which actually heros diminishes me in her eyes. I could, of course, simulate a bravado which might lead me as even my daughter would not lend her support to my immediate decision, but sinking to my primitive truth, or as near as possible, is the desirable policy to be pursued if not always attainable. I feel this chance of my image. Besides, as I am not a swimmer, once being in this kind of prearranged is a very good idea of becoming committed to

old have been known to lose the way, as the vegetation is so high. A savage dog lurks at the end of it. Though hardly bigger than a kitten, it is as voracious and dashing as a wolf-hound.

It is always at this point that our dog, who is at least twice its size but a passionate supporter of peaceful co-existence, decides that his proper duty is to guard our home. Spiky plants strike at us from all sides. Burrs descend in showers and lodge in the most inconvenient folds of clothing. Spurs from aggressive cacti penetrate rubber and canvas shoes like razors and often work their way through leather soles, too.

Now there is a canal to cross. It is full of rusting metal and curious protuberances. Pipes half-buried in the ground. Curved water-conduits stick up at weird angles ending with circular taps, always dripping. Every time I go by I turn them off, and I exhort Hannah to do the same, improving the occasion with a short lecture on civic responsibility, adding that this may repay in some measure our unimpeded use of this short-cut.

A friend who once accompanied us on this perilous way pointed out that I had probably cut off all the water supplies from the nearest house and it would be better all round if I would be better all round if I were just to make straight for



old bedstead. The planks are wider but the frame is sturdier, so each way has its own risk. Unambitious pedestrians can pick their way through the debris and nettles at the bottom, the depth is not more than thirty centimetres and really wild types have been known to hurtle across on bicycles and scooters.

In winter, when the canal is sometimes filled with water and mud, Hannah often stalks over it on stilts. A modest leap would clear the span without too much effort and a pole-vaulter would not accord it a second thought, so we are not really isolated by this territorial circumstance but it is there and it has to be considered.

From here on, the passage is easy, leading mainly through people's backyards. I have never inquired if there is a right-of-way in this direction in case there is not. Nobody has ever come out and denied us access and if a gate is locked or stuck here and there, there are plenty of gaps in the hedges. Of course, we could go round by the road, but this would add at least a hundred metres to the journey, and besides, within certain decent limits, a little rough going preserves the pioneering spirit so important to our country's development. Messing about in space would be carrying matters to an unnecessary extreme.

my destination and not be such a busybody. There is a bridge over this depression consisting of two rotting planks and the iron frame of an

NEW MODELS... GREATER VARIETY... NEW IDEAS...
Now more than ever it's worthwhile visiting the enlarged furniture exhibition of **DESIGN INTERNATIONAL**.

Beautiful selection of

- Dining Corner Suites
- Living Room Suites
- Bedroom Suites
- Rocking Chairs in lovely colours
- Modern Sideboard Sets
- Modular Bookshelves
- Junior Bedroom furniture

di
design
international

The service is individual, the style is exclusive at Design International in Tel Aviv.

26 Rehov Mapu, Tel Aviv. Tel. 226789

In honour of Israel's 25th Anniversary
Bat Sheva presents
ART ON SILK
from the creations of
Lois Ziff Brooks
California U.S.A.



A selection of original creations, combining painting, colour and printing techniques on silk fabrics.

A limited number of exhibited pieces will be on sale to the public.
4.6.73-18.6.73
8.30-1.4-7

Bat Sheva
Craft Corporation Ltd.
Tel. 246938-232367
8 Frug St. Corner 38 Frishman St. Tel Aviv

HOD HACARMEL
SUMMER CAMP
MT. CAEMEL, HAIFA
DAY AND BOARDING CAMP

A few places are still available at the BOARDING CAMP, for the period from July 1-July 11, and from August 14-20.

Terms I and II of DAY CAMP are fully booked.

A few places available for Term III, from August 14-20.

Details: "HOD HACARMEL"
25 Rehov Danya,
Haifa, Tel. 253901.

MATERNITY FASHIONS
Modern Styles
Large Selection

KILAT YOFFI
Tel Aviv, 109 Rehov Dizengoff
Tel. 291948

SALON FOR FINEST FURS
GERVAI
68 Rehov Ben Yehuda,
Tel Aviv, Tel. 238724

Special storage department for the Summer

MATERNITY WEAR
NEW MODELS FOR THE NEW SEASON: TUNICS, SLACKS, SUITS, FINAFORE DRESSES, EVENING DRESSES.

MASHA open all day continuously

4A Rehov Haimlech George, 2nd floor,
2 Maccab Bulei Melacha (near Allenby), Tel Aviv. Tel. 612514

JARDENIA

Graduate electrologist
Special ELECTROLYSIS
Hair removal institute. Established 1947
28 Rehov Ben Yehuda
(near Hilar Disengoff), Tel. 244392
FREE CONSULTATION and ADVICE



Your skin will be delightfully fresh with **DEPILATORY** the perfect cosmetic cream for the removal of unwanted hair. Easy to use, long lasting, non-irritant. Depilatory, another top product by "Wella."

MASKIT HAIFA

UNIQUE FASHION
ARTS & CRAFTS
JEWELLERY

EXCLUSIVE STYLE
ORIGINAL DESIGNS
INDIVIDUAL SERVICE

Listed by the Ministry of Tourism.

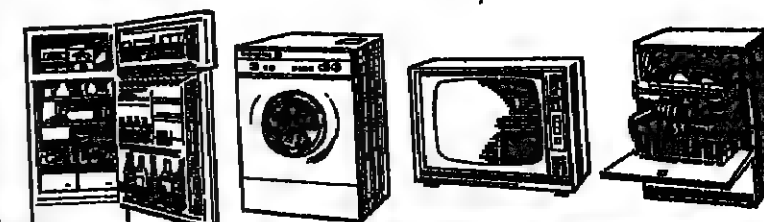
6 NORDAU St. HAIFA



LOOK AT Westinghouse

A FULL RANGE OF HOUSEHOLD APPLIANCES FOR THE NEW IMMIGRANT-TAX FREE! WITH ELECTRA'S EXPERIENCED COUNTRY-WIDE SERVICE

ELECTRA: Tel Aviv: 34 Petach Tikva Rd. Tel. 39721
Jerusalem: 30 Yafa Road Tel. 224780 • Haifa: 19-20 Herzl St. Tel. 4000
Beer Sheva: Passage Unico Tel. 7221 • Also at Authorized Dealers
New York: Atlas Int. Corp. 6 East 39th St. Tel. 653-4660



You can be sure if it's Westinghouse

WHAT'S ON

Plant a Tree in Israel
With your Own Hands!
Tree tours for planters to the Hills of Judea leave every Monday and Wednesday from Tel Aviv, for details and registration please call Visitors Department, Keren Kayemet Le-Israel (Jewish National Fund), 12 Jerusalem - Rehov King George, corner Rehov Keren Kayemet, Tel. 3561. In Tel Aviv - 99 Rehov Hayarkon, opp. Dan Hotel, Tel. 33418.

ALL WEEK IN JERUSALEM
Israel Museum -
Mon., Wed., Thurs., 10 a.m.-4 p.m.
Tues.
Museum 10 a.m.-10 p.m. Rockefeller Museum 10 a.m.-6 p.m. Fri., Sat., 10 a.m.-2 p.m.

Exhibitions:
Impressionist and Post-Impressionist paintings from the Museum and Parks Collections (Goldman Hall).
Jewish Life in Morocco.
Inscriptions Reveal (Rockefeller).
Anna Ticho - recent drawings and watercolours (Cohen Hall).
Coins current in Eretz-Israel from mid-fourth cent. BCE to present day (Numismatic Section).
Introduction to Design (Palestine Design Cent).
Pupils at work - from museum art centres for children (Youth Wing).
Special exhibit:
The largest and smallest in local coins: a coin from Acre, Ptolemy II, ca. 270 BCE, 54 g.; a coin from Gaza, IV cent. BCE, 1.10 g.

Conducted Tours:
Hadasah Tours - By appointment only Tel. 3322. Jerusalem.
Tour of Jerusalem Project in Jerusalem, 8.30 a.m. Sirauss Health Centre, 24 Rehov Sirauss, 114.40 or 12.00 towards transportation and refreshments. Hadasah Medical Centre only includes Chagall windows exclusive audio-visual presentation "The Hadasah Story" 8.30 a.m. 11 a.m., 12.15 p.m. and 3 p.m. in Kennedy building. No charge. Buses No. 19 and 27.

Bayit Tours Jerusalem - (Kiryat Nof). Bayit Vagan, Daily Tours (except Shabbat), Tel. 521213.
Hebrew University, conducted tours in English, weekdays, at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram Campus and at 11.30 a.m. from the Truman Research Institute at the Mount Scopus Campus.
Tourists and visitors come and see the General Israel Orphan Home for Girls, Jerusalem, and its manifold activities and impressive modern buildings. English tours weekdays between 10 a.m. and 5 p.m. Tel. 522261.
New Israel Film -
Latest Israel Film screened weekdays at 10 noon at Keren Hayasod Hall, Jewish Agency Building, Jerusalem. Admission free.
Jerusalem Biblical Zohar, Schneller Wood, Homena, Tel. 25622, 7.30 a.m.-4.30 p.m. Scene in David's Tower, and and Light Show in Jerusalem Dialogue - Tehuda and Arnon Adar. Music - Menahem Shertok. Every evening except Friday, 7.30 p.m. in Hebrew. 8.45 p.m. in English. Additional show at 10 p.m. - Mon., Tues., Wed., Sat. in English. Sun., Thurs. in French. Tickets: Jerusalem agencies and Givatai box office (evenings). Please come warmly dressed.

TEL AVIV
Tel Aviv Museum, Sherot Shaul Hamelech, Exhibitions: Toulous-Lautrec, Lithographs (Zack Hall). Contemporary Japanese Prints, Israeli Painting and Sculpture (Meyerhoff Hall). From Impressionism to Abstraction, 19th and 20th Centuries, 10 a.m.-5 p.m. Tel. 33418. 10 a.m.-4 p.m. Fri., 10 a.m.-3 p.m. Sat. 7-11 p.m. Helena Rubinstein Pavilion, 4 Rehov Tarsat, Lea Nikel, Paintings 1953-1972.

Museums: Hadasah, Ramat Aviv, (1) Glass Museum; (2) Edman Numismatic Museum; (3) Ceramic Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Qasbi Excavations; (7) Hadasah Museum; Wed., 10 a.m.-3 p.m. Sun., Mon., Tues., Thurs., 10 a.m.-5 p.m. Fri., 10 a.m.-1 p.m. 20 Rehov Sirauss, Tel. 33418. 10 a.m.-4 p.m. Sat., 10 a.m.-3 p.m. Tel. 33418. 10 a.m.-4 p.m. Sun., Mon., Tues., 10 a.m.-3 p.m. Sat., 10 a.m.-3 p.m. Tel. 33418. 10 a.m.-4 p.m. Sun., Mon., Tues., 10 a.m.-3 p.m. Sat., 10 a.m.-3 p.m. Tel. 33418.

Conducted Tours:
Free conducted tours in English, at RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University - 10.30 a.m. Public Relations Dept. - Transportation - by public buses 26, 28, 75, 80. Free transportation on Wednesdays and Saturdays from 10.30 a.m. to 10 a.m. - Sheraton, Hilton, Ramat Aviv, Hadasah, Astor, Dan, Park Hotel, Rehov Adiv, Ami Shalom, Basal. For further details Tel. 41511. Public Relations Dept.

Bar-Ilan University. Daily, for free transportation please call public relations. Tel. 37468.
Mitsvat Women's Organization of America and Canada, 10, 18 Rehov Dov Hoz, Tel Aviv call Tel. 33015, 33105; Jerusalem, 22544, 52105; Haifa, 52531; Beer-Sheva, 3171.
Hilias-Tel Aviv: K. Stern's duty-free jewellery, international guarantee, Government-approved.
ORT Israel: for visits please contact: ORT Tel Aviv, Tel. 76221/21 ORT Jerusalem, Tel. 33015; ORT Haifa, Tel. 33015; ORT Netanya, Tel. 33015.
National Religious Women's Organization: Miriam and Rachel Handbrah Women's Center, 18 Rehov Ben Gurion, Tel. 33015. Tel. 03-50330, 03-50332. Mondays/Wed.

weekdays guided tours through Nave Sara Heros Complex, Hesi Brak.
Mitsvat Hagelait - Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m. Tel Aviv, Hadasah Bldg., 80 Rehov Alonim, Tel. 33011; Jerusalem, Beit Elshava, Rehov Elshar Elshar, Katamon, Tel. 31818; Haifa Community Centre, 14 Rehov Zahal, Kiryat Elshar, Tel. 52554. Phone for reservations.
Women's League for Israel, 57 King George, Tel Aviv, Conducted tours of 241819; Jerusalem - 35840; Haifa - 568177; Netanya - 23864.
Wass Chab, 118 Rehov Hayarkon, Tel. 332825, 8 a.m.-2 p.m.

HAIFA
Hadasah Club, Youth - Allys office, 209 Rehov Hamegim, Tel. 43611, 43574.
Goldman Art Gallery, 33 80, Hamelech, Haifa. Another "Israel's 25th Anniversary" exhibition. Lithographs and watercolours by Moshe Tamir on JERUSALEM. Open daily, 10 a.m.-1 p.m.; 4-7 p.m.; 8-10 p.m.; Sat., 11 a.m.-1 p.m.; 5-8 p.m.
Eskolot Art Gallery, 40 Rehov Elshar, Haifa. Exhibition of enamel paintings by Gail Silber. Open daily, 8-10 p.m.

SATURDAY JERUSALEM
Organ Music by Philip Regar every Saturday at 11.30 p.m. Y.M.C.A. Auditorium. Public welcome.
Hadasah Haifa, 8.30 p.m. at Hachal Shilo, 63 Rehov King George.

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

REHEV HAYARKON
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

KOSHER CHINESE EGG ROLLS? MA PIT-OM!
Ma Pit-om
Ramat Eshkol Shopping Centre
9 Rehov Paran, Jerusalem
featuring a complete line of take-home prepared foods.
Open all day.
Under Rabbinical supervision.

Israel Theatres

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

Haifa Municipal Theatre
Cameo Theatre performance
ENTER A FREE MAN
Comedy
Haifa, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

The Cameri Theatre
SCAPEGOAT
by Shalom Chetani
Music: Alex Kagan
Decor: Audrey Horner
Tel Aviv, June 16
Sat., June 17
Sun., June 18

Habimah
CAT ON A HOT TIN ROOF
Tel Aviv, June 16
Sat., June 17
Sun., June 18

Habimah
CAT ON A HOT TIN ROOF
Tel Aviv, June 16
Sat., June 1

